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Osborne

THE ANATOMY OF *SIMON MAGUS*, Or, the Sin of SIMONY Laid OPEN.

Make not my Father's House an House of Merchandise, John 2. 16.

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THE
ANATOMY
OF
SIMON MAGUS,
Or the Sin of
SIMONY
DISPLAY'D.

SEP 10 '41

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THE ANATOMY OF *Simon Magus*, &c.

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CHAP. I.

Of the Nature of Simony, *what it is.*

AS the great Deſign of the Son of God's coming into the World, and and giving himſelf to Death, was to purchaſe and purifie to himſelf a glorious Church, which might be holy without

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blemiſh, ſpot, or wrinkle; ſo it was no leſs his Deſign, to intimate, how zealous he would be to have a glorious Purity maintain'd in his Church under the Goſpel, than it was to reprove the *Jews* Profaneneſs, that he took the Scourge in his Hand, and with ſuch Authority drove out of the Temple the Buyers and Sellers, and overthrew the Tables of the Money-changers, and the Seats of them that ſold Doves, ſharply thus rebuking them, *It is written, My Houſe ſhall be called the Houſe of Prayer, but ye have made it a Den of Thieves*; and charging them, ſaying, *Make not my Father's Houſe an Houſe of Merchandiſe.* This was not done nor ſpoken meerly in behalf of the old Temple, whoſe Glory was now tending to its Period, and whereof ſhortly the Abomination of Deſolation was to take poſſeſſion;

Matth. 21. 13.

Joh. 2. 16.

on; but in behalf of the Chriſtian Church, and with intuition to that Purity and Holineſs which the Lord was to require in his Spiritual Temple, which was immediately to be ſet up, and to continue to the end of the World. Wherefore, *Origen* expounding theſe Words, ſays, *Myſticè autem Templum Dei eſt Eccleſia Chriſti, &c.* By the Temple of God is myſtically meant the Church of Chriſt; and that by theſe three ſorts driven out thence by Chriſt, are deſigned three kinds of covetous Perſons, who are to be accounted unworthy to be in the Church, and Communion of the Saints. By the *Buyers and Sellers* are underſtood, ſuch as amongſt Chriſtians, are taken up about nothing but the Cares of Trading for Worldly Gain: By the *Money-changers*, thoſe who having the Charge of the Poor's

Alms, do not acquit themſelves faithfully, but miſ-employ the ſame, or enrich themſelves thereby: And by thoſe that ſold *Doves*, are ſignified the Biſhops and Prieſts, who ſell the Gifts of the Holy Ghoſt, and make Merchandiſe of Churches. And, than this laſt, there is no Corruption more dangerous; nor is there more need of watching againſt any Evil, than to preſerve the Church from the Impurity of this *Simoniacal* Malady; which, when ſuffered to creep in, conſumes her very Vitals, by filling her Bowels with a corrupt Prieſthood: For, as ſays *Chryſoſtome*, *Si Sacerdotium integrum fuerit, tota Eccleſia floret; ſi autem corruptum fuerit, tota fides marcida eſt.* "If the "Prieſthood be found, the whole "Church flouriſheth; but, if it "be corrupt, then all Faith and "Religion withereth and de-

Super Matth. Hom. 37.

"cayeth.

" cayeth. Wherefore, how long that Spirit of Chriſt, which made the zeal of God's Houſe to eat him up, poſſeſſed the Governours of the Church, it moved them to make very ſtrict and cautious Laws and Canons for ſtopping all thoſe Conduits whereby this Corruption might be fear'd to enter, and to inflict ſevere Cenſures upon ſuch as they found guilty of this ſin. But when that Primitive Fervour began to decay, and the Spirit of the World to take hold of the luke-warm Clergy, then began *Simon Magus* again to ſet up the Head, being animated by the ſecret Favour of a ſtrong Party in the Church, of whom (though he knew they would not avowedly own his Intereſt,) he was confident, they would prove clandeſtine Abettors of his Deſigns. And this indeed is the lamentable Policy of this dege-

nerate Age; wherein, though Men be aſhamed to eſpouſe his odious Name, yet do they ſecretly careſs and nouriſh him, and cover his Deformities with ſuch artificial Dreſſes, as may beſt ſerve, not only to deceive others, whoſe Simplicity is eaſily abuſed, but alſo, to impoſe upon themſelves, and make them yield up their own Conſciences to thoſe voluntary Deceptions, which may prove advantageous to their Intereſt. Wherefore, (out of a ſingle Principle of Zeal for the Purity of the Church, and Glory of God,) I have reſolved, not only to Unmask, but to Anatomize, and rip up the very corners of the Heart and Bowels of this Monſter; that, his Nakedneſs being diſcovered, and his loathſom Deformities laid open before the World; thoſe who have never fully known what the ſin of

Simony is, may learn to understand it; others may be asham'd to give it any countenance: And such as have any way polluted their Consciences with the guilt thereof, may repent of this their Wickedness, and pray God, if perhaps it may be forgiven them.

My first Work then must be to shew what *Simony* is. I trust it is known to most who talk thereof, that this sin of *Simony* deriveth its Name from *Simon Magus*; yet must we not therefore suppose, that it had its first beginning from him; but that we read him to have been the first Author thereof in the Christian Church, and was guilty of this sin in an eminent degree; and upon this account it is, that it derives its Denomination from him.

Wherefore, by considering what the Fact of *Simon Magus*

was, we ſhall the more eaſily define what the ſin of *Simony* is.

We read in the 8th. Chapter of the *Acts*, that this Man was a Sorcerer, or Magician, and therefore is call'd *Simon Magus*; but when the People of *Samaria* were Converted to the Chriſtian Faith, and Baptized by *Philip*, he embraced alſo the Faith, and was Baptized: And when, upon the report of the Converſion of the *Samaritans*, the Apoſtles *Peter* and *John*, came down from *Jeruſalem* to Confirm them, whilſt he ſaw that by the Impoſition of the Apoſtle's Hands, the the Gift of the Holy Ghoſt was given; he thereupon offer'd them Money, ſaying; *Give me alſo this Power, that on whomſoever I lay Hands, he may receive the Holy Ghoſt.* *But Peter ſaid unto him; Thy Money periſh with thee, becauſe thou haſt thought that*

Act. 8. 19, 20, 21, 22, 23.

that the Gift of God may be purchaſed with Money. Thou haſt neither part nor lot in this Matter; for thy Heart is not right in the ſight of God. Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine Heart may be forgiven thee. For I perceive, that thou art in the Gall of Bitterneſs, and in the Bond of Iniquity.

Many who have read theſe Words, think it an eaſie matter to wipe off the Guilt of *Simony* from themſelves, ſuppoſing that there is no *Simony*, but the offering to buy the extraordinary Gift of the Holy Ghoſt, which they deem to have been the peculiar Fact of *Simon Magus*, which none, or few elſe, can ever ſtumble upon. But how ſuperficially they paſs over the Text, and that they either do not, or are not willing to underſtand

derſtand the ſame, may eaſily appear to any who looks more narrowly into, and more ſeriouſly conſidereth the Matter contain'd therein. For it may be evidently concluded from the Words, That not only *Buying*, or a Deſire, or offer to *Buy*; but alſo *Selling*, or a Deſire, or offer to *Sell*; And not only the *Buying* or *Selling* of the *Gift of the Holy Ghoſt*, but alſo of other Spiritual and Sacred Things which have affinity therewith, is here condemned, and comes within the Predicament of *Simon*'s ſin.

That, not only *Buying*, but *Selling*, or a Deſire, or offer to *Sell*, as well as to *Buy*, is here condemned, is evident: *Firſt*, In regard that *Peter* here condemns *Simon Magus*, that he thought the Gift of God could be *bought* with Money; now if he condemns him for deſiring

and

and offering to *buy*, should it not have been as sinful in *Simon Peter*, if he should have struck in with *Simon Magus* in the bargain, and should have offer'd to *sell* what could not be *bought*? And had *Simon Peter* made the offer, might it not have been as justly said to him, *Thy Money perish with thee, because thou hast thought, that the Gift of God could be* sold *for Money*? 2*dly*, Because it appears to have been the Design of *Simon Magus* to *buy* this Gift, that by *selling* the same again, and making Merchandise thereof, he might make his own Gain: For seeing the hope of his Gain by his Sorceries, wherewith he had bewitched the *Samaritans* of a long time, was now gone; he no doubt, intended to make the *giving of the Holy Ghost*, a gainful Trade for himself; and therefore offered

Money

Homil. 4. in Evang. Money for this Power; *Ut deterius venderet quod male comparâsset*; as says *Gregory*, "That "what he had wickedly bought, "he might more wickedly sell. *Volebat enim emere potestatem, &c.* In Act. 8. says *Nicolaus de Lyra*: "For "he would buy the Power of "giving the Holy Ghost, with "an intention of purchasing "Gain thereby: Wherefore the "Vice of *Simony*, whereby any "Man sells or buys things Spi-"ritual, derives its Name from "him. For seeing he thought it could be bought, consequently he thought also, it could be sold; and so the Thought of *Selling* comes as well to be condemn'd in him, as of *Buying*; and the one is no less the sin of *Simony* than the other. So that, howsoever some have accounted *Selling of the Gifts of God* to be *Gehazi*'s sin, and have call'd the *Sellers*, *Gehazites*; yet it belongs

belongs, no less than the *Buying*, to the sin of *Simon Magus*; and so they may as well be called *Simoniacks*.

And that not only the buying or selling of *the Gift of the Holy Ghost*, but also of other *Sacred* and *Spiritual things* which have affinity therewith, is here condemn'd, and comes within the predicament of *Simon*'s sin, may sufficiently appear from the Text; and that two ways.

First, It may appear from the ground and reason whereupon the Apostle condemns this purpose of *Simon Magus*, and that was, because he *thought that the* Gift of God *could be purchased with Money*. So that whilst he condemns him for offering to buy the Gift of the Holy Ghost upon this account, that it is *the Gift of God*, he excludes what is the Gift of God from being the subject of Merchandise, or

Matter

Matter that can come under buying or ſelling: And ſo it appears, there are other things beſides this particular extraordinary Gift of the Holy Choſt, which *Simon* would have bought; which, becauſe they are *the Gifts of God*, cannot be bought or ſold.

Yet, are not the Words ſo generally to be extended, as that they ſhould be underſtood to comprehend under this Sentence, all Gifts which come from the Hand of God; but it is to be conſidered, that things Temporal and Secular, which God is pleaſed to beſtow in common, upon the Infidel, as well as upon the Believer; upon thoſe without, as well as upon thoſe within the Church, as Houſes, Riches, Food, Raiment, &c. are the Gifts of God; and yet, that theſe things may be ſold, and bought, and purchaſed with Money, there

is

is no doubt; becauſe, though they come principally from the Hand of God, as the Author and Giver of every good thing; yet, in regard they are commonly attained by ordinary Means, and are the Fruits of Humane Induſtry, as God is pleas'd to bleſs the ſame; therefore he alloweth them to be made the ſubject of Commerce, giving unto Men a Right and Power to diſpoſe thereof as their own proper Goods. Wherefore the Gifts here meant, muſt be things of another nature, which none can lay claim to as their Propriety; but God alone, whoſe peculiar Gifts they are, reſerved to be beſtowed upon his Church, or ſpecial Perſons unto whom he is pleaſed to diſpenſe them; and are ſuch as have affinity with, or relation to that Gift which giveth the ground and occaſion of the Apoſtles Words, to wit, of

the

the *Holy Ghoſt*; and ſuch are only *Spiritual*, or *Sacred Things*. And that it may appear, that theſe, in regard of this Relation, are more peculiarly the Gifts of God, and ſo not ſubject to buying or ſelling; it is to be conſider'd, That Sacred and Spiritual Things are ſuch, either *ex ſua natura*, of their own nature; or, *ex inſtitutione Divina*, by God's Ordinance and Appointment.

Some things are Spiritual of their own nature; ſuch are, all the Graces and Gifts of the Holy Ghoſt, whether ordinary or extraordinary: And theſe are called the *Gifts of God*; becauſe, as his peculiar Gifts, they are given and beſtowed by the Spirit of God, according as in his Wiſdom he is pleaſed to diſpenſe the ſame for the good of his Church. And thus the Apoſtle *Paul* calleth all theſe *Chariſ-*

mata,

mata, mentioned by him, 1 *Cor.* 12. *the Gifts of God*; ſaying, *Now there are diverſities of* Gifts, *but the ſame Spirit. For to one is given by the Spirit, the Word of Wiſdom; to another, the Word of Knowledge by the ſame Spirit; to another, Faith by the ſame Spirit; to another, the Gifts of Healing by the ſame Spirit; to another, the Working of Miracles; to another, Propheſie; to another, diſcerning of Spirits; to another, divers Kinds of Tongues; to another, the Interpretation of Tongues. But all theſe worketh, that one and the ſelf ſame Spirit, dividing to every Man ſeverally as he will.* 1 Cor. 12. 4, 8, 9, 10, 11.

Some things again are reckoned Spiritual, becauſe they are ſuch by the Ordinance and Appointment of God; and that two ways: Some things are ſuch, as being Inſtruments and Means appointed by God for working

working ſpiritual Effects: Thus the Word, and the Sacraments, and the Offices in the Church, and the Vocation, Ordination, and Authority to diſpenſe the ſame, and to exerciſe theſe Sacred and Spiritual Offices, are ſet apart as things Sacred and Spiritual; and theſe are call'd *the Gifts of God*, becauſe they are given of God and his Spirit, as Inſtruments whereby he worketh; as our Saviour ſaid to his Father, of his Diſciples, *I have given them thy Word*: It is his Gift. And as the Apoſtle ſaith of him, *When he aſcended up on high, he led Captivity captive, and gave Gifts unto Men.* ----- *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers; for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt.* Some things again, are by God's Appoint-

Joh. 17. 14.

Eph. 4. 8, 11, 12.

Appointment reckoned Spiritual, as being conjoin'd and annexed to Sacred and Spiritual Things, as Miniſteries and Helps thereto. Thus things ſet apart and dedicated to Holy and Spiritual Uſes, and for the ſupport and maintainance of Spiritual Offices, with the Rights and Titles thereto, though in their own nature they be things Temporal, yet, in regard of this connexion to Spiritual Things, they become Sacred and Spiritual. And theſe things God lays claim to, and ſeals them as his peculiar *Gifts*: Thus the Lord calls the Oblations, Tythes, Firſt-Fruits, and Devoted Things, ſet apart for the Prieſts and Levites, *his Gifts*; ſaying expreſly more than once, *I have given them unto you.* Numb. 18.

Now all theſe Spiritual Things, whether they be ſuch of their own nature, or ſuch by the Ordinance and Inſtitution of God, are

are (as the *Canoniſts* ſay,) *Indebita materia emptionis & venditionis*; an improper Matter for buying and ſelling, being the peculiar Gifts of God, which cannot be ſubjected to Merchandiſe; and the buying or ſelling whereof, hath ſuch affinity with, and comes ſo within the predicament of the Sin of *Simon Magus*, that whoſoever is guilty thereof, may be ſaid to be guilty of buying or ſelling the Holy Ghoſt, in regard he buys or ſells theſe Gifts which are of ſo near a relation to the Holy Ghoſt; and wherein whoſoever offers to bargain, offers to put an Affront upon God and his bleſſed Spirit, whoſe peculiar Gifts they are, and whoſe Privilege it is to give them; ſo, as *Bonaventure* ſays rightly, *Donum Dei impretiabile ſub pretio ponens, facit contumeliam Spiritui Sancto*: "He that ſubjects the invaluable "Gift

In Sent. Lib. 4. Diſt. 25. Art. 1. q. 4.

" Gift of God to a Price, doth " put a Reproach upon the Ho- " ly Ghoſt.

2*dly*, It is a known Rule, That in expounding the Law of God, under the prohibition of any one Sin, it is to be underſtood, that all Sins of the ſame kind, whether more or leſs hainous; and alſo, all things which are the proper Miniſtries, Helps, Occaſions, Acceſſaries, and Inducements thereto, are prohibited and condemn'd. As in the ſeventh Commandment, under the Prohibition of Adultery, Fornication and all kind of Whoredoms are forbidden; and moreover, the company of Whores, unclean Communication, Surfeiting, Drunkenneſs, making proviſion for the Fleſh, and all things whatſoever may occaſion, or directly miniſter to ſuch a ſin, are prohibited and condemned. So then, whilſt *Simon Ma-*

gus

gus is condemned by the Apoſtle, for offering Money for the Gift of the Holy Ghoſt, not only under this, is to be underſtood the buying or ſelling of that *extraordinary Gift of the Holy Ghoſt*, for which he intended to bargain; but alſo, all bargaining for other *Sacred and Spiritual Things*, and for what are the Inſtruments and Miniſteries thereto, (as being upon that account Spiritual,) is here condemned, as being in the ſame Predicament with the ſin of *Simon*, in ſubjecting theſe Spiritual Things to buying and ſelling, which are the improper Matter of Merchandiſe.

Thus having ſeen what the ſin of *Simon Magus* was; and having conſidered and cleared from the Words of the Apoſtle, what is comprehended under the ſame, we may the more eaſily come to define what *Simony* is.

The

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THE

The common Definition thereof, given by the *School-men* and *Canoniſts*, is, That it is, *Studioſa voluntas, ſeu cupiditas, emendi vel vendendi Spiritualia, vel Spiritualibus annexa:* "A ſtudious "or earneſt Will, or Deſire of "buying or ſelling Spiritual "Things, or Things annexed to "Spiritual Things. But, becauſe this defines *Simony* only as it is in the Affection; though it may indeed by conſequence reach it in the external Action and Effect; yet in regard it expreſſeth not the ſame; I find the *Canoniſts* therefore give alſo another Definition thereof, calling it, *Pactio circa Spiritualia, aut Spiritualibus annexa:* "A Paction, or Bar-"gain about Spiritual Things, "or Things annexed to Spiri-"tual Things. But this again, reacheth only the Effect, whilſt the Guilt of *Simony* may be incurr'd in the Affection and En-

Thom. 22æ. qu. 100. Art. 1.

Bonavent. in lib. 4. Sent. Diſt. 25. Art. 1. qu. 3.

Bernard. Compoſt. in Decret. Gregor. 9. De Simonia. cap. 1.

Decret. Greg. 9. De rerum permut. cap. 5.

deavour, though it never come in Effect to a Paction or Bargain; as it was in the case of *Simon Magus* himself, who was guilty in the Thought of his Heart, and in the Offer of his Money, but did effectuate nothing. Wherefore, it may more fully be defined thus: *Simonia est peccatum circa Spiritualia, quo impretiabile Dei Donum sub pretio ponitur*; *Simony is a Sin about Spiritual Things, whereby the unvaluable Gift of God is put under a Price, or subjected to Merchandise.* And this Definition doth include both the former; because, whether it be by a real Paction, that one buys or sells Spiritual Things; or, whether it be in Affection; or, that by Endeavour, he expresseth his Affection to do so; whether it be by Deed, or whether it be by Desire, he prostitutes to Merchandise the Gifts of God, which cannot

cannot be priz'd. As likewiſe, under the name of *Spiritual Things*, this comprehendeth theſe which the former Deſcriptions call *Things annexed to Spiritual Things*; becauſe, by Virtue of that Annexation or Connexion, (as I have ſhewed) they become, through God's Appointment, Sacred and Spiritual. And this Definition may be well gathered from the Text; which holds out, that the Sin of *Simon* was about a thing Spiritual, *The Gift of the Holy Ghoſt:* And, that his Treſpaſs thereabout was, That that Gift of God which could not be valued, nor purchaſed with Sums of Money, he would have ſubjected to a Price, and offered Money for it. And all *Simony* being but the tranſcript of his Sin, it may then rightly be thus defined.

And hence it is evident, That all buying, or ſelling, or bargaining about Spiritual Things, whether they be ſuch in their own Nature, (as all the Gifts and Graces of the Holy Ghoſt, whether ordinary or extraordinary,) or whether they be ſuch by Divine Inſtitution; and that either as Inſtruments and Means for working Spiritual Effects, (as the Word, the Sacraments, the Spiritual Offices in the Church, Vocation, Ordination, Authority to exerciſe theſe Offices, and the Exerciſe or Adminiſtration of Spiritual Things thereby;) or as Miniſteries and Helps to Spiritual Things; (as Things Conſecrated and Devoted, and Benefices and Maintainances ſet apart for the utility and ſupport of Spiritual Offices, with the Preſentations, Rights and Titles thereto, *&c.*) All buying, or ſelling, or bargaining (I ſay,) about

about any of these things, is *Simony*, and a grievous Sin in the sight of God, in that it doth put to a Price these Gifts of God, which are not the subject of Merchandise.

That buying or selling of any of these things, (save of the last kind) falls under the Sin of *Simony*, is scarce doubted by any. But, as for the Matters of Benefices, and Church-maintainances, and things set apart to serve Spiritual Offices, there be many whose Interest prompts them to cavil upon that Subject: And, because these things are in their own Nature things Temporal, therefore they are bold to argue, That all such things, with their Rights and Presentations, and Titles thereto, may be bought and sold; at least, the buying or selling thereof, falls not under the Guilt of *Simony*. But, hereunto I Answer:

First, If we conſider theſe things in their own Nature, as ſeparate from the Spiritual Office and Uſe to which they are appointed, they be things Temporal indeed, and ſo are vendible; yet, by Virtue of the Annexation and Dedication to the Miniſtery of ſuch an Office, they become things Spiritual, and ſo not Vendible: For this altereth the Nature thereof. Even as the Bread and Wine in the Euchariſt, are in their own Nature, and whilſt ſeparate from the Sacrament, things Temporal, and may be bought and ſold; but, when by Conſecration, they are ſet apart for that ſpiritual and ſacred Uſe of the Sacrament, they change the Nature of Temporal Things, and are no more Vendible. Thus things Devoted, before they were Devoted, were but Temporal; and ſo Vendible: But, being once Devoted,

Devoted, they could not ſo much as be *altered*, or *changed*; the Lord himſelf hath ſaid, *Every Devoted Thing is moſt holy unto the Lord.* Levit. 27. 10, 28.

2*dly*, Whatſoever Benefices, or ſuch things as miniſter to Spiritual Offices and Uſes, may be, as to the Matter; yet, in regard of their Connexion (as I have ſaid,) they become Spiritual, as being Conſecrated and Devoted to God; ſo as no Merchandiſe can be made thereof, without Uſurpation upon God's Right, and Violation done to his Divine Majeſty, in regard he hath avouched theſe things as Sacred and Holy to himſelf; as is evident in the 27th Chapter of *Leviticus*, where the Lord aſſerteth his Propriety in the things Devoted, and in the Tythes ſet apart, for the Maintainance of the Prieſts and Levites, ſaying, of every ſuch thing,

Levit. 27. 28, 30. *It is moſt holy unto the Lord.* So that, whoſoever tranſacts by way of buying or ſelling, for Benefices, or any part of the Church-livings, or Stipends dedicated for the Miniſtery of Spiritual Offices, cannot ſhun to incur the Guilt, either of *Simony* or *Sacrilege*. If it be done meerly in contemplation of the Benefice, without intuition to the Office, but only that the Buyer may enjoy the Church-Revenue, without any purpoſe to exerciſe or diſcharge the Office to which it is annexed; he who either buyeth or ſelleth a Benefice ſo, becomes guilty of groſs *Sacriledge*, in that he diſjoineth and ſeparateth what God hath join'd together, and comes under that Increpation and Curſe, uttered from the Mouth of the Lord by *Malachy*, againſt thoſe that rob God, ſaying, Mal. 3. 8, 9. *Will a Man rob God? yet ye have*

have robbed me. But ye ſay, Wherein have we robbed thee? In Tythes and Offerings. Ye are curſed with a Curſe: for ye have robbed me; even this whole Nation: And is liable to that Woe, which is denounced againſt thoſe that *eat the Fat, and clothe themſelves with the Wool, but feed not the Flock.* But if a Man make any ſuch Bargain in order to the Office, intending, that in regard of the Connexion that the Benefice hath with the Office, by a Title to the one, the Buyer may come to the other, he is guilty of *Simony:* As when one buyeth a Preſentation or Title to a Benefice, whereby he may come to be inveſted with a Spiritual Office, and ſo having the Office may enjoy the Benefice; whoſoever doth ſo, incurs this Guilt; becauſe, he not only buys a Benefice, which (being annexed to a Spiritual

Ezek. 34. 2, 3.

Office) is Spiritual and Sacred, as being a thing whereunto God lays a Claim of Propriety; but alſo, by that Bargain, he comes to be inveſted with a Spiritual Office. And therefore,

3*dly*, With good Reaſon I may ſay, That whoſoever buys or ſells a Benefice, or Preſentation thereto, buys and ſells the Office alſo: For it is a known Maxim, *Cauſa cauſæ, eſt cauſa cauſati*: "That which is the "Cauſe of the Cauſe, is the Cauſe "alſo of the Effect. Now the Money which the Buyer pays to the Seller, is the Cauſe which procures the Preſentation; the Preſentation procures Ordination, and Ordination the Office; and ſo the Money anſwereth all; and being the Cauſe of the Preſentation, is the Cauſe alſo of the Office, which without the Preſentation is not attain'd. Wherefore *Lombard* ſays well,

Quiſ-

Quiſquis horum alterum vendit, ſine quo alterum non habetur, neutrum invenditum derelinquit: Lib. 4. Senten. Diſt. 25.

"Whoſoever ſells the one of "theſe things, without which "the other is not enjoy'd, leaves "neither of them unſold. And what is ſaid, I ſuppoſe, may be ſufficient to make any Perſon who pretends to Religion, bluſh, to plead in behalf of ſuch Simoniacal Tranſactions.

CHAP. II.

Of the ſeveral Ways whereby the Guilt of Simony *may be incurr'd in the Entrance upon a Spiritual Office.*

THAT the buying and ſelling, or the making Merchandiſe of Sacred and Spiritual Things,

Things, is the ſin of *Simony*, I have ſhewed; and how hainous a ſin it is, I ſhall afterwards (God willing,) more fully ſhew. Only, before I proceed, I cannot tell, if I ſhall need to warn, That howſoever, it was Money that *Simon Magus* offered, and that it was for this that the Apoſtle condemn'd him, that he thought the Gift of God could be purchaſed with *Money*; that none therefore ſuppoſe, (for I think none ſo ignorant as to ſuppoſe ſo,) that the Guilt of *Simony* cannot be incurr'd, unleſs *Money* be told in the bargain: But, whereas many other things may be commenſurate by *Money*; and there be much Merchandizing, and many ſorts of Tranſactions in buying and ſelling, where things of other Species come in the room of *Money*, and become the Price of what is bought and ſold: Therefore every gainful Tranſact-

Tranſaction, and every Compact or Bargain, whereby any thing is yielded, given, or received, as a Price intended for the purchaſe of Spiritual Things, is a Sinful and Simoniacal buying and ſelling thereof, no leſs than if *Money* were paid for the ſame. And whereas, there be many ways whereby the guilt of this Sin may be incurr'd; that every one who fears God, and hath zeal for his Church, may keep their Hands undefil'd therewith, I ſhall here lay before their Eyes, the ſeveral ways whereby Men may chance to ſplit thereupon; at leaſt, I ſhall ſet down ſo many ways thereof, as unto which all others may be eaſily reduc'd; and within the compaſs whereof, he who is any way guilty, ſhall find himſelf either explicitely or implicitely included.

It is then to be conſidered, That the guilt of *Simony* may be incurr'd, either by a mercenary Entrance into a Spiritual Office, or by a mercenary Exerciſe or Adminiſtration of Spiritual Things in that Office. As to the Entrance upon a Sacred or Spiritual Office, Men may incur this Guilt, either as Principal Agents, or as Abettors and Inſtruments therein, and participant with them.

Thoſe who come firſt under our View, are the Principal Agents: And a Man as ſuch, may incur this Guilt three ways; to wit, either *in affectu*, in the inward Affection; or *in conatu*, in the Endeavour; or *in effectu*, in the external Effect or Deed.

Firſt, There is a Guilt of *Simony*, *in affectu*, in the Affection or Will; when a Man hath an inward Deſire or Purpoſe of Heart, and Intention, either to buy

buy or ſell any Sacred Office, or Spiritual Thing, by any Compact or Condition for Money, or any thing anſwerable thereto. And therefore (as I have told before) it is defin'd by the *School-men* and *Canoniſts*, to be *Studioſa voluntas, vel cupiditas, &c.* "An earneſt Will and De-"ſire of buying or ſelling Spi-"ritual Things. And this very Deſire and Purpoſe in the Heart of *Simon Magus*, did the Apoſtle *Peter* look upon as ſuch a ſin, that he uttered againſt it this very Increpation, *Thy Money periſh with thee, becauſe thou haſt thought, that the Gift of God may be purchaſed with Money.* —— And, *Thy Heart is not right in the ſight of God.* And therefore, it is rightly obſerved by the *Canoniſts*, That *Intentio facit hominem Simoniacum:* "The Intention "renders a Man guilty of *Simo-*"*ny.* I do not ſay, That the Deſire

Bernard. Compoſt. in Decret. Greg. 9. de Sim. cap. 34.

Deſire or Purpoſe of the Heart to have a Spiritual Office, is either *Simony* or *Sin:* For, the
1 Tim. 1. 3. Apoſtle *Paul* ſaith, *If a Man deſire the Office of a Biſhop, he deſireth a good Work:* But, to deſire to come thereto in the way of Bargaining, or by Bribery, that is the Sin; that by a prepoſterous way, he will buy from the Hand of Man what he ſhould wait for from the Hand of God. And a Deſire to enter thus, before God open the Door, is, no doubt, for an evil end, and with an Eye more to Preferment or Gain, than to God's Glory.

2*dly*, The Guilt of *Simony* may be incurr'd *in Conatu exprimente affectum*, in the Endeavour, whereby the Affection or Deſire is expreſſed or manifeſted. And thus, whoſoever uſe any Endeavours to purchaſe by Money, Bribes, or ſuch unlawful Means, a Place, or Office in the Church;

or

or to procure a Preſentation, Title, or Order thereto, (whether theſe Endeavours produce the effect of their Deſire, or not,) they are guilty of *Simony*, whether they be the Buyers or the Sellers. It was but a fruſtraneous Endeavour that *Simon* uſed, when he offer'd the Apoſtles Money; it was neither accepted, nor did he thereby attain his end; yet was he therefore condemn'd by *Simon Peter*. And it was but in vain, that *Korah* conſpir'd with *Dathan* and *Abiram* by Force and Tumult, to be poſſeſſed of the Prieſt's Office; and yet, not only did *Moſes* rebuke him for it, but the Lord alſo by a viſible Judgment condemn'd the Attempt. And whoſoever uſe ſuch Endeavours, their Heart is not right in the ſight of God. Hence it is, that all Offers, Promiſes, Conditions, Compacts, Inſinuations,

Numb. 16. 9, 10, 32.

tions, Force or Fraud, and all ſubdolous Arts and Machinations, whereby Men aſpire to Sacred Offices, or go about to obtain the ſame, being ſuch Endeavours as do expreſs their inward Simoniacal Affection and Deſire, are juſtly condemn'd as *Simony*. As by the 4th Council of *Toledo*, They are condemn'd as unworthy of the Prieſtly Office, *Qui Honorem illum muneribus obtinere moliuntur*: "Who do but endeavour "to obtain that Honour by Gifts. And the *Canoniſts* determine, That *Sola promiſſio eſt Simonia*; The Promiſe alone is *Simony*: and that no Offer, or Paction, or Condition in Spiritual Things, is free from this Vice. And therefore *Athalaricus*, that *Gothick* King of *Italy*, about the Year 531. having by that *Edict of the Marble Table*, condemn'd *Simony*: He doth alſo, by his confir-

Concil. Tolet. 4. Can. 8.

Bernard. Compoſt. in Decret. Greg. 9. De Simonia. cap. 12, 34.

confirmation of the Decree of the Senate againſt it, condemn thoſe as Simoniacal Perſons, who ſhould be found *rei ambitus*, guilty of going about, or ambitiouſly compaſſing, or by fraudulent Machinations ſtudying to enter upon Places in the Church, and denounceth them Infamous. So then, whoſoever ſhould go about to invade an Office in the Church, by ſuch ways as *Vigilius* did the Papal Chair, who, by Calumny and Force, extruded his Predeceſſor *Silverius*, and by diſhoneſt Promiſes made to *Theodora Auguſta*, of Favour to an Heretick, got himſelf Promoted; or by ſuch an Artifice, as *Benedictus Cajetanus* (called afterwards *Boniface* the Eighth,) went about to mount to the ſame Place, whilſt by a counterfeit Voice tranſmitted thorow a Wall, by an hollow Engine, (as if it had been

Epiſt. ad Johan. 22. in Concil. Tom. 2. Part. 1.

been an Angel, or ſome Divine Warning from Heaven,) he ſo abuſed the Simplicity of *Cæleſtinus*, his Predeceſſor, as he made him betake himſelf to an Hermitage, to make room for him; whoſoever (I ſay) ſhould go about by any ſuch kind of ways, either of Force or Fraud to enter, whether they ſhould prove ſucceſsful or not, even upon the account of theſe diſhoneſt Endeavours, they were juſtly to be reputed Simoniacal Perſons.

3dly, The Guilt of *Simony* may be incurr'd *in effectu*, in the Effect or Deed; and that is, when Perſons by any real Bargain, Compact, or Condition, do buy and ſell, or make Merchandiſe of any Spiritual Benefices and Offices in the Church: Whoſoever doth ſo, whether it be he that is to receive the ſame, or the Patron that gives Title, or he that Ordains and Conſecrates, or

or he that hath any kind of Right, or Suffrage in Election, he is guilty of *Simony*. And whereas, this may be done either by real Money, or other things commenſurate by Money, or by what may ſtand one in as good uſe as Money; therefore does *Gregory* the Seventh and the *School-men* obſerve, That the Sin of *Simony* may be committed in the Effect or Deed, theſe three ways, (which are comprehenſive of all others,) to wit, *Aut munere à manu, aut à Lingua, aut ab Obſequio:* "By a "Gift, either by the Hand, or "by the Tongue, or by Ho-"mage or Service.

Greg. 7. Lib. 6. Epiſt. 34. Thom. 22 a. qu. 100. Art. 5. Durand. Lib. 4. Diſt. 25. qu. 4.

Firſt, This Sin may be committed by a Gift or Bribe, *à Manu*, by the Hand; that is, by Tranſaction for Money, or for any thing Moveable or Immoveable, which comes in the room of Money, as a Price laid out

out of the Hand for the thing tranſacted. Thus, when any Perſon doth purchaſe a Preſentation and Title to a Spiritual Office, or Eccleſiaſtick Charge; or procures Ordination thereto; or obtains Suffrages for his Election, by Money, or any Gift or Bribe whatſoever, given by himſelf, or others in his behalf; or, when any Patron beſtows a Preſentation, or any Biſhop, or Ordinary gives Ordination, or any Man gives his Voice for Election to ſuch an Office, upon the condition of receiving any Money, Gift or Bribe; ſuch are in effect guilty of palpable *Simony*. For, if it was ſin in *Simon Magus* to offer the like, much more is it in effect to give, or receive it: For, this is not the way that God will have his Prieſts made; but the way after which, by the contrivance of *Jeroboam*, (as *Abijah* upbraids him,)

him,) the Priests of the High Places were made, that *whosoever came to Consecrate himself* (or as it is according to the Original, למלא, *ad Implendum, to fill his Hand,*) *with a Young Bullock, and seven Rams, the same might be a Priest of them who are no Gods:* And therefore, all such Transactions for such Offices, by Money, Gifts, or Bribery, are justly condemn'd as gross *Simony:* So concludes the *Canon-Law* of him who by Paction obtains a Right from a Patron; *Si Ordinandus præsentatori suo, &c.* "If he "who is to be Ordained give "unto him who Presents him, "any thing by way of Paction, "it is a Simoniacal Bargain. So likewise, when one practiseth by a Paction with any of the Clergy, for the bestowing of Offices in the Church; or with any Prince or Laick Person, by Money, to give consent, or to further

2 Chron. 13. 9.

Decretal. Greg. 9. De Simonia. cap. 20.

De Simonia. cap. 11.

further his Election to a Bishoprick, or any High Place in the Church, he falls under the Sentence of a Simoniacal Person. And upon this Account likewise, the bestowing of a Presentation, with a Reservation of any Portion of the Benefice, or with a Paction of yielding some yearly Benefit thence, is justly concluded to be *Simony:* So says the Third *Lateran* Council, *Rei Sacræ ut possideatur, &c.* "Whilst "for the obtaining of the Enjoy- "ment of a thing Sacred, any "thing is given, or promised, "or somewhat upon that ac- "count is retain'd, it appears "to be *Simony.* And so says *Aquinas, Si Episcopus ab eo cui Beneficium confert, &c.* "If a Bi- "shop from him upon whom he "bestows a Benefice, require any "thing of the Fruits of that Be- "nefice, it is all one as if he "should exact from him a Bribe, "and

Append. Concil. Lateran. 3. Part. 49. Cap. 7.

Thom. 22æ. qu. 100. Art. 4.

"and is not free of *Simony:* For, as ſay the *Canoniſts*, *Remiſſio Juris, &c.* "A paſſing from "that Right which ſhould be- "fall one by Virtue of a Preſen- "tation, is as much as to give "ſomething. And who knows not, that in ſuch caſes, *Remiſſio juris proprii, cadit ſub rationem pretii:* "A Man's yielding up "of his own Right, is of the "ſame nature with a Price paid "for what he Tranſacts about. And the Council of *Turon* condemns the Advancing of any to the Government of Churches, *Sub annuo pretio*, for a Yearly Rate, as a making of the Prieſthood Vendible. And upon the ſame account, the beſtowing of a Preſentation, or the giving of Ordination with a Condition, whereby the Hands of the Perſon Preſented, or Ordain'd, are bound up from Suing his Patron, or Ordinary, for any farther juſt

Bernar. Compoſtel. in Decret. Gregor. 9. De Simon. Cap. 45.

Can. 5.

Proviſion, is juſtly judged, and condemn'd as *Simony*. *Si quis Ordinaverit, &c.* 'If any Man 'Ordain, or Preſent to Ordinati-'on, any Perſon, taking of him 'a Promiſe, or Oath, that he 'ſhall not trouble him for his 'Proviſion, they are by the 'Law, made liable to ſevere 'Cenſures. And by the Second *Aurelian* Council, and by the Council of *Paris* under *Gregory* the Fourth, the exacting of Money, or any thing elſe, for Elections, or Ordinations, is condemn'd as *Simony*, and as *ungodly Corruption* and *execrable Impiety*. And thus it appears, how *Simony* is incurr'd by a Gift of the Hand.

Decretal. Gregor. 9. De Sim. cap. 45.

Can. 3. Lib. 1. cap. 11.

2*dly*, Perſons may fall under the Guilt of this Sin, *munere Linguæ*, by a bribing Tongue. For, Bribery may be practiſed as well with the Tongue, as with the Hand; and by the one, as well

well as by the other, a Man may be brought in a Snare. Thus *Abſalom* by his fair Tongue, bribed the Affections of the Men of *Iſrael*, and by ſtealing away their Hearts thereby, enſnar'd them in a courſe of Rebellion and Treaſon againſt his Father. And thus, by the Peoples Tongues, was *Saul* brib'd to ſpare *Agag*, and the fat Cattel of the *Amalekites*, and ſo was enſnared in the ſin of Rebellion againſt God; fearing, leſt if he ſhould not have hearkned to their Voice, he ſhould have loſt their Favour, and incurr'd their Hatred: Therefore ſaid he to *Samuel*, *I feared the People, and obeyed their Voice.* And ſo, when by Complement or Flatteries, or by Minaces or Threats, or to gratifie the Intreaties, or Solicitations, or Importunities of carnal Friends, or great Perſons, for conciliating their Favour, or

2 Sam. 15.

1 Sam. 15. 24.

for fear of incurring their Diſpleaſure, one is moved to Preſent, Ordain, or Advance any Perſon to a Spiritual Office, without conſideration of his Worth; or, to prefer any by Partiality, he falls under this Guilt of *Simony* by the Tongue: For, as the *Canoniſts* rightly conclude, *Favor, vel gratia, vel odium, ſuccedit loco pretii:* 'Favour or good Will, or Hatred, '(in ſuch caſes,) falls in place 'of a Price. And I am ſure, to promote one upon ſuch carnal Reſpects, agrees not well with that Apoſtolical Canon which the Apoſtle *Paul* wrote to *Timothy*, and charg'd him before God and his Angels, to obſerve, *without preferring one before another, doing nothing by Partiality*; and ſaying, *Lay Hands ſuddenly on no Man, neither be partaker of other Men's Sins:* From which, how he keeps his Hand

Bernard. Compoſt. in Decret. Gregor. 9. De Sim. cap. 14.

1 Tim. 5. 21, 22.

Hands pure, who, to gratifie the Solicitations and Importunities of carnal Friends, inconſiderately advanceth a Man to a Spiritual Office, I ſee not.

Yet this is not ſo to be underſtood, as if all Interceſſions in Affairs of this nature, were either Simoniacal or Sinful; but it muſt be conſidered, whether the Perſon in whoſe behalf Friends do interceed and intreat for, be a Perſon worthy; that is, Holy, and well Qualified for ſuch a Sacred Function; or unworthy, and unſuitable for it: If he be unworthy, then certainly he ſins hainouſly who interpoſeth in his behalf: For he ſacrifieeth the Glory of God, and the Blood of poor Souls, to the intereſt of his unworthy carnal Friend or Favourite; and ſo doth he, who, to gratifie Man, is mov'd by Intreaties, to inveſt him with ſuch an Office.

But if the Perſon be worthy, then he who interceeds for him, muſt conſider, upon what Principle he doth ſo: If it be out of a pious Affection to the good of the Church, and a well-grounded Hope of his being a good Inſtrument for the Glory of God; upon ſuch a ground one may not only without ſin, but very commendably recommend ſuch a Perſon, and even uſe Entreaties and Solicitations for his Advancement to ſuch an holy Function; nay, and ſo much the rather, if he be a Perſon in whom he hath an Intereſt of natural Relation: (For Religion doth no way weaken, but rather corroborates the Bonds of natural Affection.) Neither doth ſuch Dealing want Precedents which may ſufficiently warrant it: The Brethren at *Epheſus* did recommend *Apollo* by Letters to the Brethren in *Achaia*, in-

Acts 18. 27.

intreating them to receive him: The Apoſtle *Paul* recommended *Epaphroditus* to the *Philippians*; as likewiſe *Marcus*, the Siſter's Son of *Barnabas*, did he recommend to the *Coloſſians*: Nay, and though carnal Affection was no ingredient in our Saviour's Choice of his Diſciples; yet it is manifeſt, that *John*, his Couſin according to the Fleſh, was taken into the number, and is more than once called, *The Diſciple whom Jeſus loved*. But though the Perſon for whom one interceeds, be never ſo worthy; yet if his Interceſſions for him, proceed not from a Religious, but only from a carnal Principle, to promote a worldly Deſign; then is the Interceſſour guilty of this *Simony* by the Tongue, whilſt his End therein is not to ſerve the Lord Jeſus Chriſt, but only a carnal Intereſt.

Philipp. 2. 29, 30. Coloſ. 4. 10. Joh. 13. 23. and 19. 26. and 20. 2. and 21. 20.

Moreover, Some Parents, it may be, may have in their pious Intentions, deſign'd a Child to the Miniſtry of God's Houſe, (as *Hannah* did her *Samuel*;) chooſing rather to have him ſerve God at the Sacred Altar, than in any Secular Employment; and, upon this Account, have ſtudied to have him qualified for that work. Now, for ſuch a Parent, when occaſion offereth, to interpoſe for a Child whom he finds competently endowed with Gifts and Graces for the ſame, to have him placed in the Sacred Function, (not deſigning it meerly as a Trade of Lucre, and Livelihood,) is not only lawful, but laudable; as it was in *Hannah*, whom *Eli* praiſed for this Devotion, and for which the Lord rewarded her with the Bleſſing of more Children. Nay, he who out of zeal to the Glory of God, in the

1 Sam. 1. 11, 28.

1 Sam. 2. 20, 21.

the ſimplicity of his Heart, (not with a covetous Eye to Gain, nor with an ambitious Eye to Preferment;) hath made it his ſtudy to furniſh himſelf for the holy Miniſtery of the Church, may even lawfully offer himſelf, and expreſs his Deſires to thoſe who have Right and Title to advance him thereto, ſo he do it modeſtly, and without a preposterous thruſting himſelf upon the Sacred Function: For to this, he hath the approbation of the Apoſtle, ſaying, *If a Man deſire the Office of a Biſhop, he deſireth a good Work.* And, ſo his Deſire is good, if it proceed (as *Gregory* ſaith,) *A zelo Charitatis Divinitus excitato*; from a zeal of Charity ſtirr'd up by God. And for any to comply with the deſire of ſuch a Perſon, upon the conſideration of his Worth, is neither Simoniacal, nor Sinful.

1 Tim. 3. 1.

Paſtor. Part. 1. Cap. 8.

3*dly*, The third way of Bribery, whereby the Guilt of *Simony* may be incurr'd in Deed, is, *Ab obſequio*, by Homage or Service. Thus, he who either for the preſent, or by any Obligation for the future, doth Service or Homage; or by any good Offices, miniſters to the Intereſts of Man, upon deſign to procure his own Advancement to a Spiritual Office, is guilty of *Simony*, as the Buyer; and ſo is he, as the Seller, who, upon the account thereof, promotes him thereto: For, whilſt by ſuch Service, the one bribeth, and the other is bribed, it is all one as if the Merchandiſe were made by Money. When *Jacob* did purchaſe his Wives by his Service from *Laban*, they accounted themſelves as *ſold for Money*. And ſo, the Homage or Service which one payeth for Spiritual Things, is nothing elſe but the

Gen. 31. 15.

Money

Money of *Simon Magus*, tranſmitted with another Impreſſion, from a different kind of Mint. Therefore ſays the *Canon Law*, *Simoniacum eſt, pro temporali obſequio Beneficium Eccleſiaſticum promittere:* 'To 'promiſe an Eccleſiaſtical Bene-'fice for Temporal Service, is 'Simony. And again, *Pro habendis Spiritualibus homagium facere, Simoniacum eſt:* 'To do 'Homage for enjoying of Spiri-'tual Things, is *Simony.* And therefore, how they can waſh their Hands from the loathſom Stain of this Sin, who pay their Servants Salaries by a Spiritual Benefice; or, who ſerve any Man with a deſign to earn a Church as their Wages, I cannot ſee. Nor are they leſs guilty, who make their Matches an Engine to promote them to a Charge; or, who make the Donation of a Church a Mean, much

Decret. Gregor. 9. De Sim. Cap. 12.

Cap. 17.

much more a Condition for the Marriage of an Hand-maid, or to procure a Fortune unto, or to ſupply the place of a Dotal Proviſion, for an indigent Neice or Couſin; which is, not unfitly, termed by our Country-men, *Smock-Simony*; becauſe, by ſerving of ſuch Intereſts, the Church is ſold. And they may well be brought within the ſame Predicament, who make a Spiritual Benefice a Patrimony unto, or a Reſcue for the Penury of an uſeful Friend or Kinſman: Upon which account, the *Canon Law* decrees thus; *Qui emit jus Patronatus, &c.* 'He who buys the Right 'of Patronage, that he may 'Preſent a Son, or a Nephew, 'or any whom he pleaſeth, 'ought to be depriv'd thereof. And this is an Evil that *Jerom* much complains of, That Affinity, or Conſanguinity, or Service, ſhould

Decret. Gregor. 9. De Jure Patronat. cap. 6.

Adverſ. Jovin. Lib. 1.

ſhould be the ground of preferring Men to Spiritual Offices, or Degrees, as if they were to be beſtowed, as Men are Advanc'd to Military Offices in the World. Yet I do not ſay, but that any Man may lawfully prefer to an Eccleſiaſtick Charge, a Friend, or Relative, who is well qualified for the Office: For (as I have ſaid already,) Religion doth not weaken, but rather ſtrengthens the Bonds of natural Affection; ſo that it were Injuſtice to deal worſe with Relatives, than with Strangers; or, *cæteris paribus*, not to prefer them to others. But to do ſo, meerly upon a carnal Account, becauſe they may ſerve better our Temporal Ends and Deſigns; or to prefer a Perſon unfit, becauſe he is a Friend, bewrays an Eye more to carnal Intereſt than to God's Glory. Neither do I ſay, but *Durandus* is in the right, in ſaying, That one

Lib. 4. Diſt. 25. qu. 4.

one may lawfully confer an Eccleſiaſtick Office or Benefice upon him, who hath ſerved him, through a ſenſe of that Worth he hath learned to be in him, by Experience and daily Converſe; if ſo be he do it in contemplation of his Worth, and not of his Service: But, if reſpect to this be the Principle that ſways him, he is guilty of *Simony*. Wherefore, I cannot but judge them exceeding guilty in the ſight of God, who promote Men to any degree of the Sacred Hierarchy, not upon a conſideration of their Sanctimony, or Abilities to ſerve God therein, but out of a Deſign to ſerve ſecular ends; and therefore do make choice of ſuch, from whoſe Inclinations they can expect, and promiſe to themſelves, that they will prove fitteſt Inſtruments for abetting their publick or private Intereſts; the

expect-

expectation of which Service, (much more, if it be made a Condition in the Bargain,) is no leſs the Price of ſuch a Promotion, than if it were ſold for Service already done: And not without reaſon may it be ſaid, That thoſe Merchants do trade for ſuch Creatures, not to be Miniſters to God, but Slaves to themſelves. But much more doth he incur this Guilt, who, for the purchaſe of ſuch a Preferment, mancipates his Conſcience implicitely to follow the Dictates of his Promoter; by whom, whilſt he is advanced upon the Condition, or Expectation of ſuch a blind Obedience, I'm ſure God hath no hand in the Bargain. But, I think I need ſay no more for the diſcovery of theſe Rocks, whereupon the Principal Agents in ſuch Spiritual Traffick may chance to ſplit, in the way of Entrance upon Sacred Offices. I pro-

I proceed next, to ſhew how the guilt of *Simony* may be incurr'd by others, as being Inſtruments and Abettors thereof: For who are thus partakers therein, by walking contrary to the Rule of the Apoſtle, who hath ſaid, *Have no fellowſhip with the unfruitful Works of Darkneſs, but rather reprove them*; they become *Socii Criminis*, Companions in the Crime and Guilt. And thus Men may be guilty ſeveral ways.

Eph. 5. 11.

Firſt, A Man may incur this Guilt by promoting of a Simonical Deſign, in becoming a Mediator, or ſecret Agent; either by Advice and Counſel, or by tranſacting betwixt the Parties, or in behalf of either of them, in any Condition, Compact, or payment of Money; or by uſing any ſiniſter Devices for that effect. And, that he who doth ſo, becomes in the ſight

ſight of God guilty of this Sin, he may be eaſily convinced, if he conſider, That a Fellowſhip in any Sin, by Advice and Counſel, doth ſtir up the Wrath of the Almighty, as well againſt the evil Counſellor, as againſt the Perpetrator thereof; which is evident from that Command which the Lord gave to *Ezekiel*, to Propheſie againſt thoſe that did deviſe Miſchief, and give *wicked Counſel* in *Jeruſalem*; and that the Tranſactors for others in wicked Purpoſes, are lyable to the ſame Puniſhment with them; whereof God's Judgment denounced againſt *Jezebel*, for her ſecret Tranſactions to poſſeſs *Ahab* of that bloody Purchaſe of the Vineyard of *Naboth*, is a pregnant Teſtimony. And ſo do thoſe, who by ſecret Tranſactions and Conveyances, meddle as Inſtruments, to promote Simoniacal Deſigns, involve

Ezek. 11. 2, 3, 4.

1 King. 21. 23.

volve themſelves in the ſame Guilt with thoſe, in behalf of whom they deal; and ſometimes into more, when they do it without the Party's privity or conſent. And therefore, were the Fathers of the Council of *Chalcedon*, ſo ſevere againſt ſuch, as to decree, That *ſi quis mediator in tam turpibus & nefandis datis vel acceptis extiterit, &c.* 'If any Man ſhould be found to 'be a Mediator in ſuch filthy and 'nefarious Bargains, of giving 'and receiving any thing for 'Spiritual Offices; being a Cler-'gy-man, he ſhould loſe his 'Degree; or, if a Laick, or 'Monk, he ſhould be Anathe-'matiz'd. And, leſt by this means any ſhould be entred into the Church, the Sentence of the *Canon Law* is ſomewhat more ſevere, which ſays, *Electio Simoniaca eſt caſſanda, facta, &c.* 'A Simoniacal Election is to be 'made

Can. 2.

Decret. Greg. 9. De Simon. Cap. 27.

'made void, if it have been 'made by other Men's Promiſes 'of Money, although he who 'is Elected be ignorant thereof; 'unleſs it have been done of a 'fraudulent Purpoſe againſt him. And the ground hereof is, becauſe, though he have no hand therein himſelf, yet it is by a Simoniacal Paction that he is introduc'd into the Church.

2*dly*, A Man incurs this Guilt, when he complies therewith by Conſent or Approbation. That Conſent or Approbation renders a Man guilty of the Sin to which he conſents, and wherein he allows the Sinner, I truſt none will queſtion, who hath ever read theſe Words, whereby God declares a Man unworthy upon this account, to take his Covenant in his mouth, ſaying, *When thou ſaweſt a Thief, then thou conſentedſt with him*: Or, the Words of *Paul* confeſſing it as his Sin, that Pſal. 50. 18.

Act.22.20. that he was *conſenting* to the ſhedding of the Blood of that Proto-Martyr *Steven*. And, is not he then guilty before God, who, ſeeing one as a Thief and a Robber, climbing up into the Sheep-fold of Chriſt by Simonical means, yields his conſent thereto? Whoſoever then, being conſcious to a Simoniacal Tranſaction made by any perſon, for procuring of a Title or Right to a Spiritual Office, or Benefice, doth conſent to give him Ordination, or Collation thereto, by this ſinful compliance becomes guilty of *Simony*. And whoſoever, having notice of ſuch a Tranſaction, concurs with his conſent to the Election, Ordination, or Collation of ſuch a Perſon, involves himſelf in the ſame Guilt.

3*dly*, A Man may incur this Guilt by Connivance; when, being privy thereto, he winks thereat,

thereat, or forbeareth, according to his Place and Calling, either to oppoſe himſelf thereto, or to cenſure the ſame. How guilty Connivance, or Forbearance of Sin, rendereth a Man, may appear by the Lord's Comminations againſt thoſe who would *Hide their Eyes from the Man who giveth of his Seed to Molech*; and againſt *Eli*, for conniving at the Wickedneſs of his Sons; and againſt the Church of *Thyatyra*, for *ſuffering Jezebel*. Wherefore, for any Man to be privy to a Perſon's Simoniacal ways, whereby he ſtudies as a Thief, to creep into a Charge of the Church, and not to repreſent it to thoſe who ſhould by their Authority obſtruct him; by his Connivance, he becomes guilty of Fellowſhip with him in his ſin. But ſo much the more, if he be ſilent at his taking of that Oath which is uſually tendred

Levit. 20. 4.

1 Sam. 2. and 3. 13, 14.

Rev. 2. 20.

dred to thoſe that take Inſtitution for purging themſelves of that Crime: For which Guilt, I leave him to conſider what *Solomon* ſays, *Whoſo is Partner with a Thief, hateth his own Soul: he heareth Curſing, and bewrayeth it not.* And much more then do they render themſelves guilty of a Fellowſhip with ſuch in their Sin, who by their Authority ſhould puniſh the ſame, and yet wink thereat; and therefore ſays *Gregory*, *Participem ſe reddit alienæ Simoniæ, quiſquis contra Simoniacam Hæreſin, pro officii ſui loco, vehementer non exarſerit, &c.* 'He rendereth himſelf partaker of another Man's *Simony*, whoſoever, according to his Place and Calling, is not vehemently zealous againſt that Hereſie of *Simony*; and let not that Man doubt, but he ſhall have his Portion with him who firſt committed that hainous Crime.

Prov. 29. 24.

Apud Gratian. Cauſ. 1. Queſt. 1. Can. Quiſquis per pecuniam.

4thly,

4*thly*, A Man may incur the Guilt of *Simony* by Patronizing; to wit, when he takes part with Simoniacal Perſons, and bears them out, either by countenancing them in their ſin, or by pleading for them, or by ſetting himſelf out to juſtifie and defend them therein. And this indeed is ſuch an high Degree of Fellowſhip in this Sin, as he who doth ſo, eſpouſeth the Intereſt of *Satan*, as well as of *Simon*, and ſtands upon his ſide againſt God. But to him who taketh ſuch a Plea in hand, I may uſe the like Words, as the Father of *Jerubbaal* did to the Men of his City, who roſe up againſt him, for his Son's throwing down of *Baal*'s Altar, ſaying, *Will ye plead for Baal? will ye ſave him?* So I may ſay, *Will ye plead for* Simon Magus? *will ye defend him?* And as *Jehu* the Seer ſaid to *Jehoſhaphat*, for aſſiſting Judg. 6. 31.

2 Chron. 19. 2. assisting *Ahab*, *Shouldst thou help the Ungodly?* And what he who doth so, will answer to Exod. 23. 3. him who hath said, *Thou shalt not countenance a poor Man in his Cause*, I know not: For, even though his Poverty might plead for our Charity, yet our Charity must not make us yield our Patronage to an evil Cause. And he may think with himself, what he can expect from the Hand of the Almighty, who hath threatned severe Wrath a- Jer. 23. 14, 15. gainst those that *strengthen the Hands of evil doers*.

Thus have I shewed the several ways whereby Men may be guilty of *Simony*, either as the Principal Agents, or as Instruments and Complices with them in their Sin. By which ways, whosoever entereth into the Sacred Offices of the Church, is intruded by the Artifices of Man;

Man; but they may hear God saying of them, *I have not ſent theſe Prophets, yet they ran.* Jer. 23.21.

CHAP. III.

How Simony *is practiſed in the Adminiſtration of a Spiritual Office.*

THE Sin of *Simony* doth not confine it ſelf within the compaſs of their Tranſactions, who practiſe the ſame for making way for their Entrance upon the Holy Calling in the Church; but extendeth it ſelf alſo, to the Exerciſes of that Calling in the hands of many who bear Charge: So that, as there may be Guilt by a mercenary Entrance into a Spiritual Office, ſo there may be much Guilt al-

ſo, by the mercenary Adminiſtration of Spiritual Things in that Office; as, when Merchandiſe is made of the Word and Sacraments, of the Sentences of the Church, and of the Exerciſe of any Acts and Duties which belong to the holy Miniſtery: For theſe Spiritual Things being the free Gifts of God, and ſo improper Matter of Merchandiſe; whoſoever, either in the internal Affection, or external Practice, makes them the ſubject of Buying and Selling, is a Diſciple of *Simon Magus*, who (as I have told before, in the Words of *Gregory* and *Nicolaus de Lyra*,) would have bought the Power of Giving the Holy Ghoſt, that afterwards by Exerciſing that Power, he might purchaſe Gain to himſelf. For, as he who doth but deſign, or deſire by the Miniſtery of the Goſpel, to gratifie his Covetouſneſs,

neſs, is guilty of *Simony* in the Will, and Affections of his Heart; ſo he, who in the Exerciſe of that Sacred Office, ſets the Miniſtery of Spiritual Things to Sale, and makes the ſame a Matter of Merchandiſe, and ſubſervient to his Gain, incurs the Guilt of *Simony*, in Effect and Deed. And, how dreadful a Guilt this is, may appear by that grievous Increpation uttered by the Prophet *Micah*, againſt the Houſe of *Iſrael*, ſaying, *The Heads thereof judge for Reward, and the Prieſts thereof teach for Hire, and the Prophets thereof divine for Money*; ----- *Therefore ſhall Zion for your ſake, be plowed as a Field, and Jeruſalem ſhall become Heaps, and the Mountain of the Houſe as the high Places of the Foreſt.* Mic. 3. 11, 12.

Now the Miniſters and Paſtors of the Church, may incur the guilt of this Sin two ways;

to wit, whilſt, either for their Advantage and Gain, they obtrude Falſhood and Errour for Truth, and miniſter to People corrupt, inſtead of wholſom, Food; ſo ſelling for Upright, what is but Sophiſticate and Counterfeit; or, whilſt they in their Adminiſtration, make the true and holy Ordinances of Jeſus Chriſt vendible, by ſetting theſe Spiritual Things to Sale.

Firſt, The Guilt of *Simony* is incurr'd in the Adminiſtration of the Spiritual Calling, and that in an high meaſure; when thoſe who exerciſe that Calling, do, for ſome Temporal Advantage, corrupt the Spiritual Ordinances of the Goſpel, ſetting forth things Counterfeit for Upright, and Falſhood and Errour for Truth and ſound Doctrine. And this Men do, either whilſt by preſent Profit, or expectation of ſome future Gain, or by fear of Diſplea-

Diſpleaſure, or for conciliating of Favour, or by hope of Preferment, their Tongues are bribed to teach Complacencies, to ſooth and flatter Men in their Sins, to forbear Reproofs and Cenſures, to ſmother the Truth and Counſel of God, to adapt their Doctrine to humane Humours and Inclinations, and to comply with Men in their Errours or ſinful Courſes; or, whilſt out of a ſecret Deſire of Vain-Glory, or an ambitious Deſign of ſetting themſelves up as the Heads of Sects, and drawing Diſciples after them, they forge new and falſe Doctrines, broach and vent Errours and Hereſies, and diſſeminate their own wild Fancies, filling the Heads of People with corrupt Principles, which when they have made them to drink in, by impoſing upon their weak and unwary Underſtandings, they eaſi-

ly betray their Affections, and Proſelyte them to their Party. All which Practices are nothing elſe but groſs *Simony*, whilſt they ſell the Truth, and make Merchandiſe of Souls; whether the Price be the preſent Profit, or the hope of future Gain, or humane Favour, or Fear, or Ambitious Deſigns, or Vain-Glory; for all theſe are the current Money of *Simon Magus*. And of ſuch cheating Merchants in the Church, the Apoſtles have ſufficiently warned us, giving them their proper Characters. The Apoſtle *Paul* ſpeaking of ſuch, calls them *unruly and vain Talkers, and Deceivers, ----- teaching things which they ought not, for filthy Lucre's ſake.* And he warns the Overſeers of the Church to watch againſt ſuch, ſaying, *Of your own ſelves, ſhall Men ariſe, ſpeaking perverſe things, to draw away Diſciples after them: therefore*

Tit. 1. 10, 11.

Act. 20. 30, 31.

fore watch. And he gives a Caveat to all, to avoid ſuch, as Men that *ſerve not our Lord Jeſus Chriſt, but their own Belly;* Rom. 16. 17, 18. *and by good Words, and fair Speeches, deceive the Hearts of the Simple.* And ſo doth alſo the Apoſtle *Peter*, warn againſt ſuch, ſaying, *There ſhall be falſe Teachers among you, who privily ſhall* 2 Pet. 2. 1, 3. *bring in damnable Hereſies*, &c. *And through covetouſneſs, ſhall they with feigned Words make Merchandiſe of you; whoſe Judgment of a long time lingereth not, and their Damnation ſlumbereth not.* And what Character the Apoſtle *Jude* gives of ſuch, may be read in his *Epiſtle* at length. And ſuch Paſtors under the Goſpel, may be well ranked in the Predicament with thoſe Prophets under the Law, of whom the Lord complains, that they did pollute him amongſt his People, *for handfuls of Barley,* Ezek. 13. 19, 22.

ley, and for pieces of Bread, --- *by Lying, and ſtrengthning the Hands of the Wicked*; and they made his People to Err, pleaſing
Mic. 3. 5. the Wicked, in crying *Peace* to them, and preparing War againſt thoſe that *put not into their Mouths*; and with thoſe Prieſts
Mal. 2. 8, 9. that *corrupted the Covenant of Levi,* --- *and were partial in the Law.* They may well (I ſay) be ranked in the Predicament with theſe, ſince the likeneſs of their ways declare them to be *Animalia ejuſdem ſpeciei,* Creatures of the ſame kind. But it becomes all who would wiſh to approve themſelves the faithful Miniſters of Jeſus Chriſt, to entertain an abhorrency of all ſuch corrupt Dealing, which either humane Favour, or Gain, or Glory, bribes Men to; that ſo, with the Teſtimony of a good Conſcience, they may be able to ſay, both in the ſight of God

God and Man, with the Bleſſed Apoſtle *Paul*, *We are not as many, which corrupt the Word of God; but as of Sincerity, but as of God, in the ſight of God ſpeak we in Chriſt. And our Exhortation was not of Deceit, nor of Uncleanneſs, nor in Guile; But as we were allowed of God to be put in truſt with the Goſpel, even ſo we ſpeak; not as pleaſing Men, but God, which tryeth our Hearts: For neither at any time uſed we flattering Words, as ye know, nor a Cloak of Covetouſneſs, God is witneſs: Nor of Men ſought we Glory.* 2 Cor. 2. 17. 1 Theſſ. 2. 3, 4, 5, 6.

2*dly*, Not only are thoſe guilty of *Simony* in their Adminiſtration, who cheat People with corrupt and counterfeit Ware; but thoſe alſo, who, pretending to be the Paſtors of Chriſt's Flock, ſet to Sale upright and true Spiritual Things, and Ordinances of the Lord Jeſus, com-

mitted unto their Diſpenſation, making the free Gifts of God vendible. And thus are they guilty, who make uſe of the Word of God, of the Sacraments, of their Preaching, Exhortations, Admonitions, Conſolations, Prayers, Benedictions, and of the Acts of Diſcipline, Cenſures of the Church, or any Matter of the Paſtoral Office, as the gainful Commodities of their Shop; ſetting them forth, or ſhutting them up, according as they may beſt contribute, either for their Profit, or for their Praiſe: For not only doth he play the Simoniack, who ſells the Goſpel for Money or real Bribes; but he alſo, who preacheth to purchaſe to himſelf Applauſe, and the praiſe of Men: For thus, his Praiſe is the price of his Preaching; at which, whilſt he aims, he preacheth not Chriſt, but

but himſelf; and it may be, he hath his Reward; but he ſhall come ſhort of that Reward which he now enjoys, who ſaid, *We preach not our ſelves, but Chriſt Jeſus the Lord:* 2 Cor. 4. 5. Nor can thoſe Paſtors, who for their Gain, baſely make Merchandiſe of thoſe Spiritual Things committed to their Diſpenſation, expect that Reward of the *Crown of Glory*, from the Hands of the chief Shepherd, whilſt, in order to the obtaining thereof, they diſcharge not their Duty upon the right Principle, nor according to that Rule preſcribed by the holy Apoſtle *Peter*, ſaying, *Feed the Flock of God* 1 Pet. 5. 2. *which is among you, taking the overſight thereof, not by conſtraint, but willingly; not for filthy Lucre, but of a ready mind.* Wherefore, whoſoever have their Lucre in their Eye, in the Adminiſtration of the Miniſterial Office,

fice, and limit their Labours to the expectation of their worldly Gain, are juſtly to be reputed Mercenary, and Simoniacal Perſons. And therefore, many Councils have ſtrictly inhibited and condemn'd ſuch Merchandiſe: That Council holden in *Trullus* of *Conſtantinople*, called *Quini-ſextum*, hath a particular *Canon* to this purpoſe; wherein (beſides other Words,) it is
Can. 23. ſaid, *Si quis eorum, &c.* 'If a-'ny of the Clergy be found 'to exact any kind of Price from 'him to whom he imparts the 'Holy Communion, let him be 'Depoſed, as an imitator of the 'Errour and Wickedneſs of *Si-'mon*. And that Council of *Rhemes*, under *Leo* the Ninth, forbids, under the pain of an
Can. 5. *Anathema*, *Ne quis pro Sepultura vel, &c.* 'That none ſhould 'exact any thing for Burial, or 'for Baptiſm, or for the Eucha-'riſt,

'riſt, or for viſiting of the Sick. And not only by theſe, but by ſeveral other Councils, and Sentences of the *Canon Law*, the ſame is condemn'd, which likewiſe decrees it as *Simony*, *Pretio, vel Favore, &c.* 'For Price or 'Favour, to conceal what ſhould 'be brought to publick Penance; 'or, to reconcile to the Church '(or Abſolve) an impenitent 'Perſon; or, to remove from 'Reconciliation (or Abſolution) 'a Perſon truly penitent. And, againſt ſuch Merchandiſe in the Adminiſtration of Spiritual Things, (beſides *Canoniſts* and *School-men*,) the whole Stream of all the Antients, which ever I did read, where they fall upon this Subject, do clearly run; condemning ſuch Paſtors, and comparing them to *Gehazi* and *Simon Magus*; becauſe, for theſe free Spiritual Gifts of God, they ſurreptitiouſly take a Price, as

Decretal. Greg. 9. De Sim. Cap. 14.

Gehazi

Gehazi did, and account them Matters which may be bought and ſold for Money, as did *Simon*; and therefore againſt ſuch, have commonly made uſe of thoſe Words of our Saviour to his Diſciples, when he ſent them forth upon the Work of the Miniſtery, *Gratis accepiſtis, gratis date*; *Freely ye have received, freely give.*

Matth. 10. 8.

Which Words are notwithſtanding cautiouſly and rightly to be underſtood, and not as ſome Sacrilegious Tongues and Pens of perverſe Men (to whom, what is allotted for the Maintainance of the Goſpel, is an eye-ſore;) have perverted the ſenſe thereof, to the prejudice of all Eccleſiaſtical Benefices, and with a deſign (ſo far as in them lyes,) to rob the Church and Paſtors of what the Charity of devout Perſons hath mortified, or what the Munificence of

of pious Princes hath by their Laws allowed, or what in juſtice is due, for the accommodation and livelihood of the Labourers in the Vineyard of the Lord. Which, whilſt their covetous Hearts are panting after, that they may flatter their own Conſciences into a liberty to invade the ſame, and caſt ſome cloak upon their Sin, they impudently cry out againſt the Paſtors, reproaching them as mercenary Prieſts and Hirelings, who preach the Goſpel for Money, and ſell the Gifts of God, which they ſhould freely give, according as Chriſt gave Command to his Diſciples. So do they reproach every one who enjoys any Stipend for his Service in the Miniſtery.

For the ſtopping of the Mouths of theſe croking Vultures, (who would rapaciouſly devour the Food of the Altar, and ſtrip the Church

Church of her Patrimony ;) I ſhall not ſay with ſome, That theſe Words of our Saviour do relate, not to the preaching of the Goſpel, but to thoſe Gifts of working Miracles, wherewith he ſent forth his Diſciples endued, for the Confirmation of their Preaching ; nor that theſe Words were intended only for the Apoſtles, and not for the ordinary Miniſters of the Church. (Although indeed, the difference be conſiderable betwixt extraordinary Perſons, who have by an immediate Act of Divine Inſpiration, received a ſupernatural Faculty of diſpenſing the Spiritual Things of the Holy Calling, and thoſe ordinary Perſons, who by Study and Induſtry, have acquir'd Abilities to fit them, and muſt be at aſſiduous pains to furniſh themſelves for the Diſpenſation thereof.) But, that our Saviour never intended by theſe Words,

Words, to ſtrip either the extraordinary or ordinary Paſtors of his Church, of the expectation of due Maintainance for their Labours, is evident to any Eye, in which there is not ſome Beam of Prejudice: For, as at the giving of their Commiſſion for the Diſpenſation of theſe Divine Gifts, he ſaid, *Freely ye have received, freely give*; ſo immediately (diſſuading them from care to provide for themſelves,) he ſays, *The Workman is worthy of his Meat.* Matth. 10. 10. And ſo ſaid he to the ſeventy Diſciples alſo, *The Labourer is worthy of his Hire.* Luke 10. 7. So that the Lord Jeſus would not have them ſuppoſe, that he had ſpoken to debar them from due Maintainance at their hands, to whom they were to Preach the Goſpel, but rather allowed them to expect the ſame. And ſo affirmeth the Apoſtle *Paul*, (who much better underſtood his

his meaning, than all these prejudicate Glossers:) For, 1 *Cor.* 9. pleading in behalf of the Ministers of the Gospel, after he hath shewed, that they have as good a right to their Maintainance, as a Soldier in the War hath to his Wages, as the Planter of a Vineyard hath to the Fruits thereof, and as he that feeds a Flock, to eat of the Milk; declaring it to be no great matter, to reap carnal Things at their hands, to whom they sow spiritual Things; and having urged, that by as good right the Ministers of the Gospel should have their Maintainance thereby, as those under the Law, who ministred about Holy Things, did live by the Things of the Temple and Altar; (and how liberal a Maintainance that was, he understands little of the *Jewish* Law, who knows not:) He then pleadeth our Saviour's Authority,

thority, for confirmation thereof, ſaying, *Even ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel.* And therefore alſo doth the ſame Apoſtle ſay, *Let him that is taught in the Word, communicate unto him that teacheth him, in all good things.* And again, *Let the Elders that rule well, be counted worthy of double Honour, eſpecially, they who labour in the Word and Doctrine: For the Scripture ſaith, Thou ſhalt not muzzle the Ox that treadeth out the Corn; and, The Labourer is worthy of his Reward.* So that, when our Saviour ſaid, *Freely ye have received, freely give*; it was nothing of his Intention to debar the Labourers in the Goſpel, to whom he had committed the Diſpenſation of Spiritual Things, from their Maintainance; but, that they ſhould not make Merchandiſe of theſe Spi-

1 Cor. 9. 14.

Gal. 6. 6.

1 Tim. 5. 17, 18.

ritual

ritual Things, nor ſet them to Sale, as Matters that might be bought or ſold; but ſhould diſpenſe them as the free Gifts of God, to which no Money nor Temporal Thing can be a Price proportionable; which is nothing inconſiſtent with their receiving, and enjoying a ſufficient Maintainance and Livelihood by their Labours; and which to require, is neither *Simony* nor *Sin*. For it is received, (as it is ſaid in the Schools,) *Non tanquam merces operis, ſed ut ſtipendium laborantis; non tanquam pretium Spiritualium, ſed ut ſuſtentationis ſtipendium neceſſarium:* 'Not as the Reward of 'the Work, but as the wages of 'the Worker; not as the Price 'of Spiritual Things, but as the 'neceſſary Stipend for his Su-'ſtentation that diſpenſeth them. And therefore ſays *Auguſtine*, *Accipient ſuſtentationem neceſſitatis à populo,*

Lib. De paſt. cap. 2.

populo, mercedem Diſpenſationis à Domino: 'They ſhall receive 'their neceſſary Suſtentation from 'the People, but the Reward of 'their Diſpenſation from the 'Lord.

Thus it is evident, that the Paſtors of the Church are not to be reputed Hirelings, or Simoniacal Merchants of Spiritual Things, upon the account of the requiring and exacting of their Stipends, and the Fruits of their Benefices due from the People for their Maintainance; if ſo be the Benefice be not the end they aim at, and their Temporal Commodity the deſign of their Labours; but that they feed the Flock for love to Chriſt, and not for filthy Lucre, not making the Matters of their Calling, the ſubject of Tranſactions for worldly Gain; which, whoſo doth, deals as an Hireling indeed: For the Paſtoral Office,

is

is called, *A Warfare*; and as it is in the ſecular Warfare, ſo is it in the caſe of the Church Militant: There be many Soldiers in the War; all have their Wages: But, in ſome, the deſign of their Service is, the Safety of their Country; in others, the deſign is, only their own Gain; and upon this account, they liſt themſelves in the War: They both require, they both exact, they both receive their Wages; yet, he who deſigns his Service for the preſervation of his Countrey, is not to be reputed a mercenary Soldier, becauſe he hazards himſelf, not for his Wages, but for his Countrey, howſoever he do require his Wages as well as the other, that thereby he may be ſuſtain'd to attend his Duty: But the other is to be accounted Mercenary, becauſe the deſign of his Service, is not the Countrey's good, but his own gain;

gain; and he hazards his Life only for his Money: So, in the Church, the Miniſters of the Goſpel do all require, and receive Wages and Maintainance; but it may be, all deſign not the ſame thing: He, whoſe deſign is the Glory of God, and the feeding of the Flock, may lawfully require his Stipend, and the due Fruits of his Benefice; nay, (as *Aquinas* ſays rightly,) he may exact the ſame, *A nolentibus, & valentibus ſolvere*; 'from 'thoſe who are able to pay, even 'though they be unwilling: For he exacts but what is his own, and what others have neither juſt Title to, nor can lawfully poſſeſs; yet is he not to be reputed mercenary for all that, becauſe the end of his Labours is not theſe things, but the Edification of the Church; and only he requires his Wages, or Stipend, as the matter of his Main-

Thom. 22æ. qu. 100. Art. 3.

Maintainance, that he may attend without Diſtraction, to the Duties of his Calling. But he, whoſe deſign is Gain, and not the Glory of God, nor Edification of Souls; but only exerciſeth the Office, that he may have the Benefice, is the mercenary Man that makes Merchandiſe of his Office. *Mercenarius quippe eſt* (ſays *Gregory*,) *qui locum quidem Paſtoris tenet, lucra autem animarum non quærit, ſed terrenis commodis inhiat*: 'He truly is 'the mercenary Man, who holds 'indeed the place of a Paſtor, 'yet ſeeks not the benefit of 'Souls, but gapes after earthly 'Commodities. And ſo much the more mercenary is he, if, beſides the Allowance of that Maintainance, which is ſet apart for him, as a Steward in God's Houſe, he make alſo his Advantage of thoſe Spiritual Things which are committed to his Diſpenſation,

Homil. 14. in Evang.

penſation, and gives not to every one their Portion in due ſeaſon, but limits it to the ſeaſons and meaſure of his Gain; nor doth diſpenſe the Bread and Water of Life indifferently to all, but keeps back, or lays out, impairs, or augments the Portion of the Children, according to the expectation of either the Benefit or Favour he may reap thereby: Such a one, is indeed but a baſe Simoniacal Pedler, making Merchandiſe of the Gifts of God. But ſuch is not he, who requires but his Allowance of theſe due Accommodations which the diligent Attendance to his Duties call for, wherein he exerciſeth himſelf without any baſe deſign, giving unto every one their portion in due ſeaſon; nay, this is the faithful and wiſe Steward; and bleſſed ſhall he be, when at the coming of his Lord, he ſhall be found ſo doing. Luke 12. 42, 43.

CHAP. IV.

Of the hainouſneſs of the Sin of Simony.

IF the hainouſneſs and impiety of this Sin of *Simony* were ſeriouſly conſidered, it could not but beget a perfect deteſtation and abhorrency thereof, in the Heart of any true Chriſtian. Wherefore, having ſhewed what *Simony* is, and the ſeveral ways whereby the Guilt thereof may be incurr'd; I proceed now to ſet it forth in its own Colours, and to ſhew, how great and hainous a Crime it is. And this I hope to make appear, by Arguments of good and ſolid Reaſon; from the grievous Characters put upon it, and Evidences of God's Wrath againſt it, ſet down

down by the Holy Ghoſt in the Scriptures; and from the Sentiments the Holy Fathers and Church of Chriſt have had thereof, and Cenſures they have judged it lyable to.

Firſt, How great and hainous a ſin *Simony* is, may appear by theſe Reaſons following.

1*ſt*, Becauſe *Simony* is a kind of Theft, and that of an high nature. We juſtly account him a Thief, who, being a Steward, and put in truſt with his Lord's Subſtance, giving charge to diſpenſe the ſame for the Proviſion and Maintainance of his Houſhold, and Authority freely to fill all the places of Office in the Family with worthy and faithful Fellow-ſervants; if he ſhould ſo abuſe this Power and Truſt, as either to embezzle his Maſter's Goods, or convert them to his own uſe, by ſelling of Offices, and putting Men in charge for

Bribes, without conſideration of their Worth and Fidelity, and by making Merchandiſe of his Maſter's Wealth for his own private Gain; we juſtly (I ſay,) account ſuch a one a Thief, and guilty of a Theft of the higheſt nature, as being *Fur in Officio*, A Thief in his Office and Calling, betraying his Truſt, and ſelling away, as his own, that whereof he is not the Lord, or Owner, but the Steward; and as enſnaring others alſo into the guilt of his Crime, by making as many Thieves as he hath Receivers of his Theft. Now ſuch Thieves are Simoniacal Perſons, who ſell and make Merchandiſe of Spiritual Things, which are not the proper ſubjects of Buying or Selling, but the free Gifts of God, whereof they are not Lords, but Stewards, to whom the free Diſpenſation of theſe things is committed, and of whom

whom *it is required, that they be found faithful.* And, if that *flying Roll of the Curſe* (as the Lord of Hoſts hath ſaid by the Prophet,) *ſhall enter into the Houſe of the Thief, --- and ſhall conſum it, with the Timber thereof, and the Stones thereof.* Their Houſes, I'm ſure, are in a tottering ſtate, who are guilty of this Simoniacal Theft, of making Merchandiſe of the Offices of God's Houſe, and converting the Spiritual Things committed to their Truſt, to their own private Gain; whereby, they are not only Thieves, but murthering Thieves, whilſt by ſuch Merchandiſe they make Merchandiſe alſo of the Blood of Souls. And ſo much the greater is their Danger, as the Matters are Sacred which they thus embezzle; and in ſo much as that Lord to whom they betray their Truſt,

1 Cor. 4. 1, 2.

Zech. 5. 4.

is not Man, but that God who is
Heb. 12. 29. *a consuming Fire.*

2*dly*, By *Simony* Men incur the hainous guilt of great Ingratitude, and contempt of God, in ſetting his Spiritual Gifts at a low rate. If ſome great Prince or Royal Perſon, ſhould fall in love with the Daughter of a Beggar, and ſhould beſtow upon her ſome rich Jewels, as the Pledges and Tokens of his love, and ſuch Gifts as might raiſe her to, and ſupport her, and ſuch Servants as were requiſite for her Attendance, in a grandeur ſuitable for a Perſon of ſuch high Pretenſions, as the Miſtreſs, or future Spouſe of a King; and then this Woman ſhould eſteem ſo light of all thoſe Jewels and Gifts, as out of a baſe covetouſneſs to ſell them; or, out of ſome carnal Reſpect, to throw them away upon

upon ſome baſe Relatives, or lewd Paramours, or Favourites of her own; might ſhe not juſtly bear the Character of a Perſon of monſtrous Ingratitude, and fooliſhly to have contemned ſuch a Royal Lover, in prizing ſo lightly all his Preſents? And did ſhe not deſerve to be caſt off with diſgrace, as one unworthy ever for the future, to pretend to any Intereſt in him? Now, ſuch is the Dealing of theſe Simoniacal Perſons with Jeſus Chriſt: This great King of Glory, out of his tranſcendent Love, hath come down from the Throne of Heaven, to purchaſe us, an Off-ſpring of Beggars, and Muſhrooms of the Dunghill, to be his Royal Spouſe; and for preparing and fitting us for our eternal Marriage with him, hath beſtowed upon us (as Pledges of his Love,) the Celeſtial Jewels of theſe free Spiri-

ritual Gifts, wherewith he hath
Eph. 4. 12. endowed his Church, *for the perfecting of the Saints, for the Work of the Miniſtery, for the edifying of the Body of Chriſt.* Wherefore, thoſe who ſell away theſe ineſtimable Gifts, or any way proſtitute them to Merchandiſe for any Temporal Thing in exchange, are guilty of moſt high Ingratitude, and of hainous contempt of Jeſus Chriſt, as undervaluing the Pledges of his Love, and ſetting them at a more diſproportionable rate, than is betwixt the ſmalleſt Farthing and the moſt pretious Jewel that the richeſt Mines of this World can yield; and therefore, deſerve to forfeit his Love, whoſe Gifts they have ſet ſo light by.

3*dly*, Is it not an hainous Offence, and fearful ſin, to give occaſion of Blaſphemy againſt God, and of bringing up an evil Report upon his Church? That

That it is ſo, we may eaſily conclude from the ſevere Anger of God againſt *David* upon this account, 2 *Sam.* 12. *Becauſe he had given great occaſion to the Enemies of the Lord to blaſpheme.* 2 Sam. 12. 14. And ſo indeed do they who practiſe *Simony*, and make Merchandiſe of Spiritual Things, give occaſion of blaſpheming God, and of reproaching him of Partiality, as if he had more reſpect to the Rich, as more capable of his Gifts and Graces, than the poor; and, as if his Church were a Shop, or Warehouſe, where they ſpeed beſt, who have moſt Money. And how, alas! doth it open the Mouths of many, when they ſee theſe Sacred Things diſpenſed to the rich, whereof the poor are depriv'd becauſe of their Penury; and Bribes making an eaſie Paſſage for ſome into the Church, whilſt the

doors are ſhut againſt thoſe that want Money; and Wealth, and not worth the Argument of Promotion to Spiritual Offices? How doth it (I ſay) open the Mouths of many, to cry out in the Words of that old Satyr:

——— *Cuncta vænalia nobis, Templa, Sacerdotes, Altaria, Sacra, &c.*

'All things are to be ſold a-'mongſt us, Churches, Prieſts, 'Altars, Holy Things, *&c.* and 'what not!

And whether it be a light thing to give ſuch occaſion of Reproach againſt God and his Church, thoſe who do ſo, will find in the day of their Reckoning.

4thly, It is no ſmall ſin to expoſe Sacred and Spiritual Things to contempt, and to give occaſion to have them vilified and deſpiſed,

deſpiſed as Matters of little worth. It was upon this account that it was ſaid of *Hophni* and *Phinehas*, that *the Sin of the Young Men was very great before the Lord*; becauſe they gave occaſion for Men to abhor, and ſet light by the Offering of the Lord. And ſo do they, who by their Simoniacal Bargains, make Merchandiſe of Spiritual Things: For they give ſuch Scandal by ſetting theſe things to Sale, as makes the multitude have them in the leſs eſteem, and to account them no more worth than the Price that is laid out for them, or the viſible Benefit that is reaped by them, and leſs worth than theſe Temporal Things which ſtand them at a dearer rate; nay, and in end, altogether to contemn and deſpiſe them, reckoning them as Matters of no moment, but only as Artifices of Gain and Ad-

1 Sam. 2. 17.

vantage

vantage to Spiritual Pedlers. And whilſt they give ſuch Scandal and occaſion of Offence, how they ſhall eſcape that *Woe*, which the Lord Jeſus hath denounced
Luke 17. 1. againſt thoſe *by whom Offences come*, I ſee not.

Secondly, The hainouſneſs of this Sin may appear from the grievous Characters and Evidences of God's Indignation againſt it, which he gives in the Scriptures. Let us but again reflect upon the Words of the Apoſtle *Peter* unto *Simon Magus*, that firſt Parent of this Sin in the Chriſtian Church; and upon the account thereof, we find he gives ſuch a Character of him, as might affright any Chriſtian from following his footſteps
Act. 8. 21. therein, whilſt he tells him, *Thy Heart is not right in the ſight of*
Ver. 23. *God*: And, *Thou art in the Gall of Bitterneſs, and in the Bond of Iniquity*: And that his Sin was

was ſuch, as that he could but doubtfully promiſe to himſelf pardon thereof, in that he ſays, *Repent therefore of this thy Wickedneſs, and pray God,* if perhaps *the Thought of thine Heart may be forgiven thee.* And in all our Saviour's Life, we read not that ever he took the Rod in his hand, but when he was to expreſs his Indignation againſt this Sin, and his zeal for the Purity of his Church; and then we find in the Goſpel, that he made a Scourge of ſmall Cords, and drove therewith the *Buyers* and *Sellers* out of the Temple, and overthrew the Tables of the *Money-changers*, and the Seats of them that *bought and ſold Doves*: Thereby intimating, with what Wrath he would ſet his Face againſt thoſe who would in his Church make Merchandiſe of Spiritual Things. And what Character he gives of ſuch, we

Ver. 22.

Matth. 21. 12.

Joh. 2. 15.

may

may read in his Words, ſaying,
Matth. 21. 13. *It is written, My Houſe ſhall be called, The Houſe of Prayer, but ye have made it a Den of* Thieves. And whoſo liſts to read the Antients, who have Commented upon theſe Words, or written upon this Subject, ſhall find them applying theſe Words of the Goſpel to this purpoſe, and expounding it to have been the deſign of our Saviour, by that Act, to intimate, with what diſpleaſure he would have the *Buyers* and *Sellers* of Spiritual Things driven out of his Church.

But let us alſo look back, and ſee under the Old Teſtament, what Evidences of his Wrath God hath given againſt ſuch Perſons. And there we find,
Numb. 22. That when *Balaam* would have made Merchandiſe of his Prophetical Gift, and would have ſold the Exerciſe thereof for Money and Promotion, God was

was ſo incenſed againſt him, that he ſent an Angel with a drawn Sword againſt him in the way, and made the Aſs he rode upon reprove his Folly. We find alſo, how God's Anger was expreſſed againſt *Gehazi*, upon this account, who would needs take Money and Rewards from *Naaman*, for the miraculous Cure wrought upon him, which his Maſter *Eliſha* had refuſed to receive for the Diſpenſation of that Gift of God, who therefore made the Leproſie of *Naaman* the *Syrian* cleave unto *Gehazi*, and from him to be propagate to his Seed, whom the Lord would ſet up as Monuments of his Diſpleaſure, to warn others of the danger of making Merchandiſe of the free Gifts of God, or of uſing them as means of diſhoneſt Gain. I might bring alſo divers Paſſages from the Pro- 2 Kings 5.

phets;

phets to this purpoſe; but I think, theſe already mentioned may be ſufficient to ſhew, how hainous a ſin *Simony* is in the ſight of God, who will not have Men to ſerve themſelves and their worldly Ends of him and his Bleſſed Spirit.

Thirdly, The hainouſneſs of this ſin may appear alſo from this, That the Holy Men of God and Church of Chriſt, have always entertain'd grievous Sentiments thereof, and have judg'd it a Crime lyable to the ſevereſt Cenſures and Puniſhments. It were an infinite Work, to bring the manifold Teſtimonies of the ſeveral Fathers and Church-men, whereby they have expreſſed their abhorrency of this Sin, and given ſuch black Characters thereof, as they have not only called the Practiſers and Tranſactors in this execrable Merchandiſe, the Diſciples of *Balaam*, *Gehazi*,

Gehazi, and *Simon Magus*: But ſome have ſet it forth as more hainous than the Hereſie of *Macedonius*, in regard that the *Macedonians* ſuppoſing the *Holy Ghoſt* a Creature, made him only a Servant to God. But the *Simoniacks*, acknowledging the *Holy Ghoſt* to be God, yet make him a Servant to themſelves, and to their own covetous or ambitious Deſigns; nay, as their very Slave, they buy, and ſell, and make Merchandiſe of him. And ſome again have parallel'd it with the Treachery of *Judas*; in regard, that as he ſold and made Merchandiſe of *Jeſus Chriſt* the Son of God, ſo do they of the *Holy Ghoſt*, the Spirit of God. But I deſire neither to be at the pains to ſet down in writing, nor to put others to the pains to read the ſeveral Paſſages in their Works, Commentaries, Epiſtles and Homilies,

milies, wherein they paint it forth as a Sin of the deepeſt Dye: The multiplicity whereof would make this Treatiſe ſwell to a greater Bulk than I deſign. But having given this ſhort hint, I ſhall proceed rather to ſhew, how, by the Judgment of the Catholick Church, and joint Suffrages of many Fathers together, *Simony* hath been accounted a Crime deſerving, and Laws and Canons have been made for inflicting the higheſt Cenſures upon Perſons guilty thereof; who, according to their different Qualities, (whether Eccleſiaſticks or Laicks,) have been decreed lyable to Depoſition, or Excommunication, and to be ſtigmatiz'd and branded with a mark of Infamy.

Let us then look firſt upon theſe, commonly called, *The Canons of the Apoſtles*; (which, of how ſmall Authority ſoever they may

may ſeem to be, in regard of their ſuppoſititious Title; yet may, in regard of their Antiquity, claim ſome Veneration.) And thus againſt *Simony* do they decree; *Si quis Epiſcopus, aut Presbyter, aut Diaconus, &c.* 'If 'any Biſhop, or Presbyter, or 'Deacon, obtain this Dignity 'by the help of Money, let 'him be Depoſed; as likewiſe, 'he who gave him Ordination, 'and be ſeparated from the Com-'munion, as *Simon Magus* was 'by *Peter*. More alſo I might thence cite, but I proceed to what is of more certain Authority. Can. 30.

Let us look upon the Sentence of that famous General Council of *Chalcedon*, pronounced by the joint conſent of Six hundred and thirty Biſhops; and there we find, *Si quis Epiſcopus per pecunias, &c.* 'If any 'Biſhop for Money, or for the 'filthy Can. 2.

'filthy benefit of Lucre, Ordain 'either Biſhop, or Presbyter, or 'Deacon, or any of theſe who 'are numbered amongſt the 'Clergy, he ſhall undergo the 'danger, (or puniſhment,) of 'the loſs of his own Degree. 'And he who is Ordained, ſhall 'reap no benefit by his Ordi-'nation, but let him be driven 'from that Dignity which he 'hath acquir'd by Money. And 'if any Man interpoſe, as a Me-'diator, in ſuch vile and wick-'ed Bargains; if he be a Clergy-'man, let him be turned off 'from that Degree which he 'holds; but if he be a Laick 'Perſon, or Monk, *Anathemati-'zetur*, let him be Excommuni-'cate.

Behold alſo, what the Second Council of *Bracar* ſays; *Ne aliquo pretio gratia Dei, &c.* 'Let 'not the Grace of God and Im-'poſition of Hands be ſold for 'any

'any Price, becauſe the Antient 'Sentence of the Fathers have 'defin'd, ſaying, *Anathema Dan-* 'ti, *Anathema Accipienti:* Cur- 'ſed be the Giver, Curſed be 'the Receiver.

Behold alſo the Sentence of the Eighth Council of *Toledo*; *Decernentes omnino, &c.* 'We Art. 3. 'altogether decree, That if any 'henceforth be diſcovered to 'have offered any Gift for at- 'taining the Dignity of the 'Prieſthood, from thenceforth 'let him know himſelf to be 'condemn'd with the Reproach 'of *Anathema*, (or a Curſe,) 'and to be ſeparated from the 'Communion of the Body and 'Blood of Chriſt, *&c.* And theſe, 'who upon this account have 'received Bribes, if they be 'Clergy-men, let them be pu- 'niſhed with the loſs of that 'Honour; but if Laicks, let 'them be condemned into a per-

'petual

'petual Curſe, or Excommuni-
'cation.

I coud cite more Acts and Canons of later Times, whereby it is evident, That notwithſtanding of the growing Corruptions in the Church, yet againſt *Simony* She hath ſtill in Her Doctrine, kept an Harmony with the more ancient and purer Times: But for theſe, the Decrees and Sentences of the *Canon-Law* may ſufficiently ſerve, wherein we find theſe Determinations: *Sicut Simonia peſtis, &c.* 'As the Plague of *Simony* 'is greater than other Diſeaſes; 'therefore how ſoon the Signs 'thereof are made to appear by 'any Perſon, it is without de-'lay to be baniſh'd and driven 'out of the Church. And a-gain, *Convictus de Simonia, &c.* 'He that is convict of *Simony*, 'is to be Depoſed. The ſame 'is to be ſaid of him who is 'under

Decret. Gregor. 9. De Simon. Cap. 6.

De Simon. Cap. 10.

'under the Scandal or Defama-
'tion thereof, and cannot purge
'himſelf. And again, *Si con-* Cap. 23.
tradicens, &c. 'If he who op-
'poſeth in an Election, be made
'to forbear by Money, given
'with the Will or Conſent of
'him who is Elected; he who
'is thus Elected or Choſen, is
'holden to Renounce. And
again, *Tam ementes quam ven-* Cap. 38.
dentes, &c. 'Both the Buyers
'and Sellers of Offices, and of
'the Adminiſtration of Spiritu-
'al Things, are to be condemn'd
'as *Simoniacks*, and thruſt out of
'the Church. Thus it may ap-
appear, That *Simony* in all
Ages of the Church, hath been
judged a moſt hainous Sin, and
to deſerve no leſs puniſhment
than Depoſition and Excommu-
nication.

Moreover, as if theſe were
ſcarce ſufficient Cenſures for ſuch
a Crime, they who ſhould be
found

found guilty thereof, have been alſo judged to deſerve to be ſtigmatiz'd with an indelible Character of Infamy. And therefore King *Athalaricus*, by his Confirmation of the Edict of the Marble Table, (contain'd in that Letter which I have mention'd before,) decrees Simoniacal Perſons to be branded with a Note of Infamy. And it is Enacted in the Second *Aurelian* Council, *Si quis Sacerdotium per pecuniæ nundinum, &c.* 'If any 'Man ſhould aſpire to the Prieſt-'hood by the Merchandiſe of 'Money, that he be thruſt away 'as a Reprobate. And what greater Infamy and Diſgrace can be put upon any Man, than to paſs under the Character of a Reprobate? And it was decree'd by that *Lateran* Council, under *Innocent* the Second, Five hundred and forty Years ago; (which yet is, by near half the time, later than

Can. 4.

than any I have formerly mention'd.) *Ut emptor, venditor, &c.* 'That the Buyer, the Sel-'ler, and the Medler in theſe 'Simoniacal Tranſactions, ſhould 'be daſhed with a Mark of In-'famy.

Now let any ſerious Man ſay, Whether what hath been here ſaid from Reaſon, Scripture, and Authority of the Church, be not ſufficient to make *Simony* to be abhorred as a moſt hainous and execrable Crime? And whether it be not a moſt dangerous Thing, to meddle with that which is hateful to all good Men, and whereupon God hath put ſuch Marks of his Diſpleaſure.

CHAP. V.

Whether they are to be reputed the Miniſters of Chriſt, who enter by Simony?

WHAT is here propoſed is a Caſe upon the Reſolution, whereof dependeth the Satisfaction and Tranquility of the Conſcience, both of the Prieſt and People, of the Paſtor and of his Flock, in reference to their reſpective Concerns in the Adminiſtration of the Miniſterial Duties. For, when he who by *Simony* hath procured an Entrance into the Sacred and Spiritual Office, receives Ordination, Collation, Inſtitution, and is inveſted with the Charge of a Flock, he Preacheth the Word, he

he Adminiſtrateth the Sacraments, he Exerciſeth the Power of the Keys of the Kingdom of Heaven, he bindeth, he looſeth, and in a word, diſpenſeth all things that belong to the Miniſtery. The People ſee him clothed with Orders and Authority from the Church; and ſet over them as their Paſtor, from whoſe Hands they are invited, to expect thoſe Spiritual Benefits which God hath promiſed to convey to Souls by the Miniſtery of the Goſpel, in thoſe Divine Ordinances. Now, if he be the lawful Miniſter of Jeſus Chriſt, all is ſecure enough on both hands; he may confidently Exerciſe the Acts of the Evangelical Prieſthood, and by a good Title Adminiſter the Sacred Things belonging thereto; and they may confidently promiſe to themſelves, the gracious Effects of his Miniſtration. But

if he be not, then doth he but boldly uſurp, and intrude himſelf, and hath no right to Diſpenſe theſe Myſteries; and may expect as little Thanks from God for his medling, as *Saul* had for preſuming upon a Burnt-Offering; and as *Uzziah*, for attempting to offer Incenſe in the Temple. Nor can the People derive any Spiritual Benefit from his Miniſtery, who never received what he pretends to give, and whoſe Adminiſtrations can have no more Vertue, than the Exorciſms of the Sons of *Sceva*.

1 Sam. 13. 12, 13.

2 Chron. 26. 18, 19.

Acts 19. 14, 15, 16.

For the Reſolution of this Doubt, it is ſeriouſly to be conſidered, What it is that conſtitutes a Man in the Miniſterial Office. And I lay it down as a ſure *Hypotheſis*, uncontroverted amongſt the Orthodox, That *Ordination* (according to the Divine Rule of Eccleſiaſtical Oeconomy,)

conomy,) is the ordinary Way and Means appointed by God, for Conſtituting of Men in any Degree of the Sacred Hierarchy, and for Conſecrating them to the Prieſtly Office in the Church, and making them the Miniſters of Chriſt; and that thereby, Authority and Power is conveyed upon the Perſon thus Conſecrated, of Dipenſing the Myſteries of the Goſpel, and Adminiſtring the Ordinances of God. Wherefore, we muſt conſider, That in *Ordination* there is a Divine Spiritual Power and Authority, and there is a Miniſterial Eccleſiaſtical Seal. And, howſoever this Power and Authority be conveyed by the hands of Man, as the external Agent and Inſtrument in conferring the Eccleſiaſtical Seal, yet theſe external Rites of Ordination perform'd by Man, do not give the Power, but are on-

ly Declarative of that Spiritual Power and Grace which is deriv'd from God alone, and flows from the influence of his Bleſſed Spirit, as the Internal and Principal Author and Efficient, upon the Perſon call'd by him thereto. And therefore, *Dionyſius Areopagita* (or whoſoever elſe is the Author of *The Eccleſiaſtical Hierarchy*,) ſays of the Perſon that confers Orders, That he is but Ἐκφαντορικὸς, *The Proclaimer*, or, *Declarer of the Divine Election*; 'Who, ('ſays he,) by his own Gift, 'doth not advance thoſe who 'are Conſecrated unto the Ho-'nour or Power of Eccleſiaſtical 'Order: This he aſcribes only to God, whom he calls there Τελεταρχῶ, *The Prince of Conſecration*, or, *chief Ordainer*; and pleads the Authority of Jeſus Chriſt, for aſcribing this Power to God alone, and his Holy Spirit.

De Eccleſ. Hier. Cap. 9.

rit. Nor can it be rationally ſuppos'd to be otherwiſe; for, if a Spiritual Power be neceſſary, (as is undeniable,) to the Miniſtration of Spiritual and Sacred Things, then this Power can be derived from no other Fountain than the Divine Spirit: And therefore did our Lord and Saviour, both by his Words and Actions, intimate the ſame, to flow from him upon the Perſons of his Apoſtles, whilſt at the giving of their Commiſſion, he told them, That the Authority and Power which he tranſmitted unto them, was but an emanation of that Power which he had received from above, ſaying, *All Power is given unto me in Heaven and in Earth; go ye therefore, and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* And, *As my Father hath ſent me, ſo ſend* Matth. 28. 18, 19. Joh. 20. 21, 22, 23.

I you: And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt: Whoſeſoever's Sins ye remit, they are remitted unto them; and whoſeſoever's Sins ye retain, they are retained. And
Acts 1. 8. telling them, *Ye ſhall receive Power, after that the Holy Ghoſt is come upon you: And ye ſhall be Witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt Parts of the Earth:* Whereby he meaneth, That they have both the ἐξουσίαν, and the δυναμὶν, both the Authority and the Power of their Miniſtery from the Holy Ghoſt. And not only did our Saviour aſcribe this unto him, in the Perſons of theſe extraordinary Miniſters, whom he immediately Ordained, and ſent forth; but the Apoſtle *Paul* aſcribes it alſo to him in the Perſons of the ordinary Paſtors of

of the Church, who were Called and Ordained mediately by the Hands of Men, ſaying unto them, *Take heed unto your ſelves, and unto all the Flock, over which the* Holy Ghoſt *hath made you Overſeers.* Acts 20.28.

Wherefore, from ſo clear Premiſſes, we cannot but conclude, That to a right and ſufficient Ordination, to conſtitute a Man a true Miniſter of Jeſus Chriſt, and to endow him with a lawful Miniſterial Power, there muſt be with the external Inſtrument a concurrence of the internal Principal Efficient; as it was in the Out-ſending of *Barnabas* and *Saul*, who received their Power and Authority from God, and the external Seal thereof from the Church; the Holy Ghoſt gives the Command, and calls them, and their Brethren gave them Impoſition of Hands. And therefore, *Ambroſe* propoſeth the Acts 13. 2, 3.

Lib. De Dignit. Sacerdot. Cap. 5.

Queſtion, Who gives the Gift or Grace of Ordination? And he anſwered, *Sine dubio, Deus*; without doubt, God; *Sed tamen* (ſays he,) *per hominem dat Deus*; but notwithſtanding, God gives it by Man: *Homo imponit manus, Deus largitur gratiam: Sacerdos imponit ſupplicem dextram; & Deus benedicit potenti dextra:* 'Man lays on the 'Hands, God beſtows the Grace: 'The Prieſt lays on the right 'Hand of Prayer, and God bleſ-'ſeth with the right Hand of 'Power. And without this, the external Seal Adminiſtred by the Hands of Men, ſignifies nothing.

Hence then the Collection is eaſie, and the Concluſion evident, That he who enters by by *Simony* upon the Sacred Office, is not to be reputed a true and lawful Miniſter of Jeſus Chriſt; becauſe, though he have

have the external Seal from the Hands of Man, it is but insignificant, in regard he hath not received the internal Grace from the Hands of God: For, whilst he comes not thereto by any Divine Call or Warrant, but intrudes by Money and Bribes, the Holy Ghost gives not his concurrence to confer the Spiritual Power and Authority: And therefore of such one, says *Ambrose*, *Per pecuniam acquisivit indebitum Ordinem, & Deum perdidit in interiori homine*: 'By Money he hath acquir'd 'Orders he had no right to, 'and he hath lost God in the 'inward Man. And he shews at length, how no Grace nor Good is conferr'd by such an Ordination. But, to put the Matter quite out of doubt, we have the Testimony of the Holy Ghost himself, witnessing, That Simoniacal Persons are not to be Ibid.

reckoned

reckoned amongſt the Miniſters of Chriſt; for behold, what upon this account he ſaith by *Simon Peter* to *Simon Magus*,

Acts 8. 21. *Thou haſt neither part nor lot in this matter:* And ſo, neither can his Diſciples have any ſhare in the Miniſtery. And from out of the number of his Miniſters, doth our Saviour himſelf plainly exclude thoſe who come in by Windows, or Poſterns, or oblique Paſſages; and that under a very bad Character, ſaying,

Joh. 10. 1. *Verily, verily, I ſay unto you, he that entereth not in by the door, into the Sheep-fold, but climbeth up ſome other way, the ſame is a* Thief, *and a* Robber. And I'm ſure, none dare ſay, That they who climb up by the Ladder of *Simony*, do enter in by the Door. And what are they to be reputed then? Not the true Paſtors or Miniſters of Chriſt, but *Thieves* and *Robbers*; and

and that juſtly ſo, ſince they imitate ſuch in their way of Entrance. And therefore have the Canons of the Church been very ſtrict, in debarring ſuch from the Miniſtery of Holy Things; becauſe they cannot ſay with the Apoſtle, *I thank Chriſt Jeſus our Lord, ---- that he hath counted me faithful, putting me into the Miniſtery:* For Chriſt hath not put them in, but they have thruſt in themſelves, and ſo are no Miniſters of his. 1 Tim. 1. 12.

The Caſe ſtanding thus, it may give juſt occaſion to enquire, What Effect then can ſuch a one's Miniſtery have upon People? For, ſeeing God, who is the Fountain of Grace, hath made his Ordinances the Channels and Conduits, whereby the Graces of his Spirit are convey'd; if theſe Ordinances in the hand of ſuch an Inſtru-

ſtrument, (who is not the lawful Miniſter of Jeſus Chriſt, to whoſe Ordination the Holy Ghoſt hath not concurred, nor given any Power, Authority, or Warrant to Adminiſter the ſame;) ſhall produce theſe Spiritual Effects for which they are deſign'd; then is there no great neceſſity of a diſtinct Order of ſuch Perſons, as Prieſts or Miniſters in the Church, upon whom People are to depend, or wait for the Diſpenſation of theſe Sacred Myſteries, ſince they may reap the ſame Fruits and Effects thereof from his Miniſtration who is no Miniſter of Chriſt: And ſo, they may as well wait for theſe Bleſſings from the Performance of every rude Artificer and bold Mechanick, who liſts to ſtep up into the Pulpit, and dip his hand in the Sacred Font, and approach to the Holy Altar, and

to assume the Power of Administring all the Holy Ordinances of the Gospel, as well as from his Ministery who is Consecrated, and set apart thereto, by the Rites of Ordination and Power of the Holy Ghost. And, upon the other hand, If the Simoniacal Entrance of such a one, render his Ordination ineffectual, so as his Administrations shall have no Efficacy for the production of those Graces and Blessings for which God hath design'd the Ministery of the Gospel; to what pitiful Condition and hard Straits are the People, over whom he is set, reduc'd unto upon his account! And what Scruples it may breed in them, in reference to his Administrations; and what Doubts it may make them wrestle under, in reference to their own Spiritual State and Condition; and what woful

Conse-

Conſequences may follow thereupon, what conſidering Man may not eaſily apprehend!

If, for determining the Matter of this Enquiry, we will take the Opinion of *Gregory* the Great; he is very confident in concluding the abſolute ineffectiveneſs and invalidity of ſuch a one's Miniſtery, ſaying, *Quicunque Sacros Ordines vendunt & emunt, Sacerdotes eſſe non poſſunt, Unde Scriptum eſt, Anathema Danti, Anathema Accipienti, &c.* 'Whoſoever ſell 'and buy Holy Orders, cannot 'be Prieſts; hence it is that 'it's written, *Curſed be the Giver, Curſed be the Receiver:* 'This is Simoniacal Hereſie. 'How then, if they be a Curſe, 'and not Saints themſelves, can 'they ſanctifie others? And, 'ſeeing they are not in the 'Body of Chriſt, how can they 'either deliver or receive his 'Body?

Apud Gratian, Cauſ. 1. Qu. 1. Can. Quicunque Sacros.

'Body? He who is Curſed, 'how can he Bleſs? But how far ſoever we may go along with him, as to the ineffectiveneſs of ſuch a one's Miniſtration; yet, in ſo far as he builds the ſame upon Arguments, whereby it would follow, That the Efficacy of the Miniſtery ſhould depend upon the Grace or Sanctity of the Inſtrument, we cannot comply with him therein; the Conſequence being dangerous, and ſuch as may ſeem to ſavour too much of the Leaven of the *Donatiſts*, *Luciferians*, and *Apoſtolici*, *&c.* contrary to the received Doctrine of the Catholick Church, and refuted by ſeveral of the Antients, as *Auguſtine*, *Optatus Milevitanus*, *Jerome*, and many others; ſhewing, That it doth not prejudice the Increaſe, whether he that ſoweth, do it with polluted or with pure hands,

if

if ſo be the Seed be good, and the Soil be fertile, and the Influence of the Clouds and Heavens not reſtrained: And the Houſe may receive Light by the Taper which ſhines from an earthen as well as from a golden Candleſtick. And if there were no good to be reaped by the Miniſtery of wicked Men, but that the Miniſtrations of unſanctified Perſons were altogether ineffectual, Chriſt would never have commanded People to hear the Scribes and Phariſees; nor would he have ſent forth *Judas* amongſt the Twelve, to gather in the loſt Sheep of the Houſe of *Iſrael*; of whoſe Miniſtery we hear no leſs Effects than of the reſt. Nay, he tells plainly, that many Reprobates in the Great Day, ſhall plead the Effects of their Miniſtery, ſaying, *Lord, Lord, have we not Propheſied in thy*

Matth. 23. 2, 3.

Matth. 10. 5, 6.

Matth. 7. 22, 23.

thy Name, and in thy Name caſt out Devils, and in thy Name done many wonderful Works? To whom he will ſay, *Depart from me ye that work Iniquity.* And if the pravity of the Inſtrument ſhould render the Work ineffectual, it ſhould have been no matter of rejoicing to *Paul*, that Chriſt was Preached by ſuch, who Preached him out of Envy and Contention, and not ſincerely. But whilſt he ſays, *We have this Treaſure in earthen Veſſels, that the excellency of the Power may be of God, and not of us*; he will have us to underſtand, That the Efficacy of the Goſpel depends not upon the Inſtrument, but upon the Author, who can render a Bleſſing effectual as well from the Mouth of *Balaam*, as from the Mouth of *Aaron*; and can waſh a Soul from Sin, as well by the Baptiſm

Philip. 1. 15, 18.

2 Cor. 4. 7.

tiſm of *Judas*, as of *John*: For he may have *gratiam gratis datam*, who hath not *gratiam gratum facientem*; he may be endowed with the grace of Edification to ſave others, who hath not the grace of Sanctification to ſave himſelf. But all this while, we ſpeak of thoſe whom we ſuppoſe to have Authority by a lawful Miniſter to diſpenſe the Myſteries of the Goſpel.

But the matter of our preſent Enquiry, concerning the Efficacy of his Miniſtrations who enters by *Simony*, proceeds upon another *Hypotheſis*; to wit, That ſuch a one is not the Miniſter of Jeſus Chriſt; and this being already prov'd, we cannot but approve of *Gregory*'s Poſition, That *Quicunque Sacros Ordines vendunt & emunt, Sacerdotes eſſe non poſſunt*: 'Whoſoever ſell and buy Ho-

'ly

'ly Orders, cannot be Prieſts. And upon this ground we muſt proceed to Determine in this Matter.

Now, upon this account, it hath not only been much queſtion'd by ſome, Whether any Spiritual Bleſſing or Benefit can be deriv'd from the Miniſtery of ſuch; but it hath been confidently aſſerted, not only by *Gregory*, but by many others, That the Miniſtrations of ſuch are altogether ineffectual, and can confer no good, nor tranſmit any Spiritual Grace or Bleſſing. Whereupon, *Gratian* hath adopted it amongſt the Decrees of the *Canon Law*, *Gratia, ſi non gratis datur, vel accipitur, gratia non eſt: Simoniaci autem, &c.* 'Grace, if it 'be not freely given or received, 'is not Grace; but Simonia-'cal Perſons receive it not free-'ly; therefore, they receive not 'that

Cauſ. 1. Qu. 1. Can. Gratia, &c.

'that Grace which principally 'hath its Operation in Eccle-'ſiaſtical Orders: (That is, *The 'Miniſterial Grace, or Power*;) 'And if they do not receive 'it, they have it not; and if 'they have it not, neither free-'ly, nor not freely, can they 'give it unto any Man. And it ſeems indeed to be aſſerted upon good grounds: For,

Firſt, If ſuch Perſons (as is ſhewed before,) be not the lawful Miniſters of Jeſus Chriſt, then have they no Title, nor Right to diſpenſe the Ordinances of the Goſpel, which Chriſt hath intruſted only to his Miniſters, to whom alone he hath conſigned the Keys of the Kingdom of Heaven, and committed the Miniſtery of Reconciliation, as his Ambaſſadours, as ſays the Apoſtle: So that when they preſume to meddle with theſe

Matth. 19. 16. Joh. 20. 23. 2 Cor. 5. 18, 20.

theſe Holy Myſteries, they do but ſacrilegiouſly uſurp, without Authority from God, and ſo do diſpenſe them in vain, and with an ineffective Hand; the bare external Seal of Ordination by the hands of Man, without the concurrence of the Divine Power, being of no force to work theſe Effects, which are the proper Emanations of the Holy Ghoſt; ſo that their Adminiſtrations can be no more valid, than a Remiſſion to a guilty Perſon from his Hand, who had ſurreptitiouſly affix'd the King's Seal thereto, and without his Royal Conſent or Authority, had uſurped the Office of an Herauld to proclaim it. And therefore, it was not a groundleſs Debate wherewith the Church of *Rome* was troubled for ſeveral Years, in the time of *Leo* IX. Whether Ordinations conferr'd by ſuch Simoniacal

moniacal Uſurpers, were effectual? Or, Whether they ſhould be Re-Ordain'd who had been Ordain'd by them? And howſoever, *Petrus Damiani* wrote his Book, call'd *Gratiſſimus*, againſt thoſe who pleaded for Re-Ordination: And *Leo* in two ſeveral Councils at *Rome*, allowed thoſe who had been Ordained by ſuch, to continue in their Office, after the doing of Forty days Penance; yet, this ſeems to have been but of Indulgence, and to have proceeded rather from Neceſſity than Choice; in reſpect of the Tumult that was raiſed thereabout, and in regard that a more ſtrict Courſe would have occaſion'd the Silencing of an infinite number of the Clergy, and the laying waſte ſuch a multitude of Churches, as many Territories ſhould have been without the ſound of the Goſpel,

Concil. Tom. 3. p. 2.

to

to the great prejudice of the Chriſtian Religion; as may appear by the ſame *Petrus Damiani*'s *Epiſtle* to *Henry* Arch-Biſhop of *Ravenna*. And yet, I think *Leo* did right, not to Re-ordain them; but rather, upon their Repentance, to re-inveſt them with better Authority in the Exerciſe of their Office, ſince they had once received Orders, how ineffective ſoever, through the want of the Divine Concurrence with a Simoniacal Ordainer; yet, the Church having by the external Seal of Ordination, once inveſted ſuch a one with an Eccleſiaſtical Authority, to tranſmit the ſame unto others; it had not been convenient, that the Church ſhould have call'd the Character of her own Ordination in queſtion: Neither needed they who had receiv'd the ſame from the hand of ſuch, but the

Church's Approbation, for their Adminiſtration; and devout Addreſſes to God, for the Power of the Holy Ghoſt to render it effectual. And therefore ſays the *Canon Law*, *Simoniacos non Simoniace à Simoniacis Ordinatos, miſericorditer per Manûs Impoſitionem, pro temporis neceſſitate, in officio concedimus permanere:* 'Thoſe whom we account Si-'moniacks, becauſe of their Or-'dination by Simoniacal Perſons, 'but have not practiſed *Simony* 'themſelves; we do, by the 'Impoſition of Hands, graciouſ-'ly give them leave to continue 'in their Office, through the ne-'ceſſity of Time. Whereby it appears, That it was not thought fit to Re-ordain ſuch, but only confirm their former Ordination by Impoſition of Hands, without more Rites of Conſecration of new again.

Apud Grat. Cauſ. 1. Qu. 1. Can. Statuimus Decret.

Secondly,

Secondly, It being undeniable, that the whole Efficacy of the Miniſtery depends upon God, and that the Spiritual Effects thereof flow wholly from that Power wherewith he doth indow and inable Men to Adminiſter in the Myſteries of the Goſpel, and from the Concourſe of his Holy Spirit with them therein: (For, *The excellency of the Power is of God, and not of Man*; 2 Cor. 4. 7. *Neither is he that planteth any thing, neither he that watereth any thing, but God that giveth the Increaſe*:) 1 Cor. 3. 7. It will then undoubtedly follow, That the external Rites of Ordination can tranſmit no Vertue or Efficacy into his Miniſtery who receives the ſame without the Call, and concurrence of the Holy Ghoſt, and without any promiſe of Divine Influence upon his Adminiſtrations. Now, that he who enters

ters by *Simony* upon the Paſtoral Office, is deſtitute of theſe, may be evident without much arguing: For, who can ſuppoſe that he is Call'd of God, or that the Holy Ghoſt hath given Authority to his Ordination, who hath procur'd the ſame by ſiniſter means, ſince our Saviour hath told us, that ſuch are but
Joh. 10. *Thieves* and *Robbers*, who have not entered in by him who is the Door? Or, upon what Warrant or Promiſe can he ſtep out to Officiate in that Function, in hope of any gracious Succeſs, of whom the Holy Ghoſt doth witneſs, That he hath *neither part, nor lot in this matter*;
Acts 8. and whom for his execrable Merchandiſe, the Lord would have ſcourged out of his Temple? And whereas, God hath ſaid of ſuch as do unwarrantably uſurp, and thruſt themſelves upon ſuch an Imployment, without

out his Commiſſion or Command, *I ſent them not, nor commanded them; therefore they ſhall not profit this People at all, ſaith the Lord:* What Fruit or Effect then, what Bleſſing or Benefit, can be expected from his hands, to whom God hath given no Commiſſion, upon whom the Spirit of God hath not deſcended in Ordination, and over whom he hovers not in his Adminiſtrations, to render them productive of theſe Graces which he hath deſign'd his Ordinances to work by the Miniſtery of the Goſpel? Jer. 23. 32.

But what then ſhall become of the Flock, over which he is ſet?

To this I ſay, That truly I look upon it as one of the ſaddeſt Diſpenſations that can befall a People, to be given over

to the Charge of a Simoniacal Perſon: For, ſince the Prieſt's Miniſtery is the Inſtrument of conveying all the Bleſſings which are annexed to the Adminiſtration of the Evangelical Ordinances, What can be thought, but that God hath a Controverſie with that People, whom he gives up to the Conduct of thoſe from whom they can derive none of theſe Bleſſings? But in this Caſe, as divers Perſons may in the ſame Flock, have different Perſuaſions about it; ſo muſt we cautiouſly diſtinguiſh and difference them, according to their various Sentiments thereof. There may be ſome, to whom the *Simony* of ſuch a Paſtor is notorious and and known, but reflected upon by them with Grief and Regret: There may be others who know it, and yet do willingly comply with him: And there

there may alſo be many, who are altogether ignorant thereof.

Firſt, To thoſe who know a Paſtor to have conveyed himſelf in upon them by Simoniacal Means, and are griev'd that they ſhould be given over to ſuch a hopeleſs Miniſtery, I ſay; it highly concerns them, to ſearch into the Cauſe of God's Controverſie with them; and it is like, they ſhall find it to be ſuch as provoked God of old, to give over his People to the like Judgment, to the ſeduction of falſe and treacherous Prophets, and of covetous and careleſs, cruel and fooliſh Shepherds and Watchmen; to wit, becauſe they deſpiſed his Word, and were diſobedient and rebellious to the Voice of his faithful Meſſengers; as may appear from *Micah*, *Zephaniah*, *Zechariah*, and others of the Prophets. Mic. 2. 6, 11. and 3. 6, 7, 11. Zeph. 3. 4. Zech. 11. 16.

Prophets. And it is no doubt, People's contempt of the Goſpel, and unfruitfulneſs under the Labours of faithful Paſtors, that provokes God to remove ſuch from them, and to give them over to ſuch Thieves, and Robbers, and Hirelings, whoſe Miniſtery can do them no good. And therefore, the only counſel I can give to thoſe in ſuch a condition, is, ſeriouſly to reflect upon, and with Sorrow to be humbled in the ſight of God for this Sin, and by ſtrict Bonds to devote themſelves for the future, to a greater love and regard of the Goſpel, to a more reverend eſteem of, and obedience unto faithful Miniſters, and to a better improvement of the Means of Grace. This is the moſt hopeful Means and Method I know, for a ſpeedy removal of this Judgment, and for reſcuing them from that

Snare

ſnare whereinto their Sins have intangled them.

Secondly, As for thoſe to whom this Simoniacal Entrance of ſuch a one into the Miniſterial Charge is known, and yet by them a ready compliance yielded unto him; not only ſhall his Adminiſtrations prove to ſuch ineffectual; but by their conſent and compliance therein, they involve themſelves in the guilt of his ſinful Practices, whilſt thus they have fellowſhip with the unfruitful work of Darkneſs, and ſeeing his Spiritual Theft, do conſent unto him; a Sin evidently condemned, both by the Pſalmiſt of *Iſrael*, and the Apoſtle of the Gentiles. And upon this account, *Aquinas* concludes, That none ſhould Communicate with him in the execution of his Orders, nor accept

Pſal. 50. 18.
Eph. 5. 11.

of Ordination from his hand who is known to be promoted by *Simony*; whilſt he ſays, *Quod ille qui Simoniace recipit Sacrum Ordinem, &c.* 'That 'he who Simoniacally receives 'Holy Orders, he receives in-'deed the Character of Order, 'in regard of the Efficacy of 'that Sacrament; yet notwith-'ſtanding, he receives neither 'the Grace, nor the Execution 'of that Order: And that, 'becauſe he hath ſurreptitiouſ-'ly, or by theft, taken the Cha-'racter, or Seal, contrary to 'the Will of the Principal 'Lord; and therefore, he ſtands 'juſtly Suſpended, both as to 'himſelf, to wit, That he do not 'meddle with the Execution of 'his Order; and as to others, 'to wit, That none Communi-'cate with him in the Execu-'tion thereof. Nay farther, he ſays, That *Nec propter præ-*

Thom. 22æ. Qu. 100. Art. 6.

Loco ſup. cit.

ceptum

ceptum ejus, nec propter Excommunicationem, &c. 'Neither 'for his Command, nor for 'the Thunderbolts of his Ex-'communication, ſhould any 'Man be moved to receive Or-'dination from his hands whom 'he knows to have been Ad-'vanced in a Simoniacal Way. And all this he aſſerts, both upon the account of the want of Efficacy in ſuch a one's Adminiſtrations, and in regard of the unlawfulneſs to Communicate with him in Sin.

But, *Thirdly*, To thoſe who are altogether ignorant of, and unacquainted with the Simoniacal Practices, whereby he who bears the Name of their Paſtor hath entred into that Function; my Charity leads me to judge, That, though ſuch a one be not the lawful Miniſter of Jeſus Chriſt, yet the Ordi-

Ordinances of the Goſpel Adminiſtred by him, may prove effectual unto them; whilſt, attending thereto with an innocent and religious Devotion, out of a pious Obedience unto God's Command, and an holy Reverence to theſe Sacred Myſteries, they do in the ſimplicity of their Hearts communicate therein, as ſuppoſing them Adminiſtred by a lawful Authority. But, what Benefit they derive thence, is not by Vertue of his Miniſtery, but out of a paternal Indulgence, and reſpect to their pious Intentions; whereby it comes to paſs, That, as God oft times gives *Rem Sacramenti, ſine Sacramento*, the Matter of the Sacrament, without the Sacrament; ſo he may be pleaſed to convey *Effectum Miniſterii ſine Miniſtro*, the Effect of the Miniſtery, and the Bleſſing of his Ordinance, tho' he

he be no true Miniſter that diſpenſeth it; without regard to whom, God doth oft times concur with his own Ordinances, and maketh them produce bleſſed Effects, as the Reward of a private Piety, and as the Returns of the Prayers of the Saints of ſuch a Congregation offered up with pure Hands and Hearts, and of the Interceſſions of the Catholick Church, which She daily putteth up in the behalf of all Her Members. For, He who hath ſaid, *Where two or three are gathered together in my Name, there am I in the midſt of them:* Matth. 18. 20. *And*, that *the effectual fervent Prayer of a righteous Man availeth much:* James 5. 16. *And*, that *to the Upright, there ariſeth Light in Darkneſs:* Pſal. 112. 4. He who hath ſaid ſo, and made theſe, and many other gracious Promiſes to his Church, and to the Prayers

ers of his Saints, and to the Devotion of the Upright, will not fruſtrate them of the Fruits of their Religious Performances, upon the account of his Adminiſtration, whoſe Guilt in intruding upon the ſame, is none of theirs, whilſt they do not Communicate with him therein, either by Knowledge, Connivance, or Conſent.

And this is all I can warrantably ſay to this purpoſe.

CHAP. VI.

A Warning to Young Men, in reference to their Entry upon Spiritual Offices in the Church.

SUCH is commonly the heat of Youth in poſting towards Preferment, that it out-runs the

the conſideration, not only of the proper Ends, but alſo of the diſproportion of its own Abilities, for the diſcharge of the great and weighty Duties of the high Office and Imployment to which it aſpires: For, as *Calvin* ſays truly, *Contigit omnes fere juvenes turgidos eſſe, & faſtuoſos, tanquam nubes tranſvolare poſſent:* 'It is incident 'almoſt to all Youths, to be 'big of Self-conceit, and proud-'ly to raiſe their Feathers, as 'if they could Mount above 'the Clouds. So that, like *Phaeton*, they muſt needs be ſet in their Father's Chariot, though the Event of their prepoſterous Undertaking ſhould be, to precipitate themſelves to their own Ruine, and to hazard to ſet the World on fire. And through ſuch prepoſterous Indiſcretion, doth it come to paſs, that many Young Men aſpiring to the Holy

Holy Calling of the Miniſtery; do both in their Entry thereto, and afterwards in the Exerciſe thereof, ſtumble into thoſe Errours, which bewray miſplaced and diſordered Affections; and are ſuitable neither to the Dignity, nor Divine Ends of that Sacred Function.

Miſtake me not, *Dear Brethren*, as if it were my deſign to reproach Young Men, or by reflecting upon others, to purchaſe an Opinion of the innoceney of mine own paſt Youth, from thoſe Infirmities and Errours which are incident to others; (nay, I deſire rather to be humbled in the ſight of God, for the leaſt Errour or Irregularity, whereunto I am ſenſible that the Folly of my Youthful Affections have betray'd me.) But what I ſpeak is out of compaſſion; and for precaution, that you may the more attentively watch

watch againſt thoſe Dangers into which the temerarious Fervour of that imprudent Age, may drive you headlong: For thus it is, I fear, that many are led into the Snare of *Simony*. And therefore I deſire to warn all who are aiming at this Holy Calling, that they would take heed how they enter thereupon.

Wherefore, as I have ſufficiently ſhewed before, how great and hainous a Crime this ſin of *Simony* is; ſo now I adjure thee in the fear of God, whoſoever thou art, that deſigneſt to undertake the Sacred Office of the Miniſtery in the Church of Chriſt, as thou wouldſt wiſh to avoid the formidable Guilt of that Sin, and to enter upon that Holy Function, and ſerve him with a good Conſcience therein, who ſees in ſecret, and ſearches the

Hearts

Hearts and Reins, and will render unto every one according to their ways; that thou ſeriouſly conſider what thou art doing; and before thou preſume to meddle therewith, ſtrictly examine whether thou be Call'd of God thereto. For the Lord will have none to ſerve him in his Houſe, but thoſe who are called by himſelf: And therefore the Apoſtle
Heb. 5. 4. *Paul* hath told us, That *no Man taketh this Honour to himſelf, but he that is called of God, as was Aaron:* And it is this, that he ſo often pleads
Rom. 1. 1. for the Authority of his own
1 Cor. 1. 1. Gal. 1. 15. Miniſtery, That he was *called*, and *ſet apart of God* thereto:
In Rom. 1. Whereupon *Chryſoſtom* ſays, *Ubique ſe vocatum commemorat; oſtendens, quod non ambiendo adeptus ſit, ſed vocatus acceſſerit:* 'He allways mentions him-'himſelf to be called, ſhewing,

'That

'That he had not courted that 'Office by indirect Means, but 'that being called, he came 'thereto. And without this Call, and Commiſſion from God, none hath right to Adminiſter the ſame: For, *How ſhall they Preach* (ſays the ſame Apoſtle,) *except they be ſent?* Rom. 10. 15. And therefore, although God hath been pleaſed, for preventing that confuſion, which vain pretenſions to a Divine Call might introduce into his Church, to appoint an Ordinary way for the confirmation of his own Call, by the Seal of Eccleſiaſtical Ordination; yet, when that Seal is procured from the hands of Men, where the Call is wanting from the hands of God, it is of ſmall ſignificancy; it is but the ſetting up of a Man in an Office in the Houſe, without the Maſter's conſent. Therefore again, I warn

warn thee, ſtrictly to examine, before thou preſume to enter upon this Office, Whether thou be Called thereunto by God: For, if without his Call, by indirect means, thou thruſt thy ſelf into it, what wilt thou Anſwer in the Day when the Maſter of the Houſe ſhall call his Servants to an account, and finding thee amongſt them, ſhall put home this Queſtion to thee, *Amice, quomodo huc intràſti? Friend, how cameſt thou in hither?* Whatſoever thou may'ſt deviſe to ſay now for thy ſelf before Men, I fear, then thou ſhalt be ſpeechleſs; and what the end thereof ſhall be, thou may'ſt eaſily preſage.

Now, when I warn thee to examine thy Call from God, I do not bid thee ſearch after it by any extraordinary Signs, or wait upon any immediate Revelation from Heaven, to aſſure thee

thee thereof; but I would have thee ſeriouſly to conſider, Whether thou findeſt a concurrence of theſe things upon thine own Heart, which God worketh by his Spirit, as things which he neceſſarily requireth in thoſe whom he calls; and thereby thou may'ſt come to know, whether thou be Call'd of him, or not.

Firſt, Conſider then the End thou propoſeſt unto thy ſelf in this Holy Function: For, whom God calls, he ſets their Eye upon the right End. Now, the great End of the Miniſtery of the Goſpel, is, The Glory of God, and the Salvation of Man. That this was the End of God's ſending forth Miniſters to preach the Goſpel, that for his Glory they ſhould make manifeſt the tranſcendent Riches of his Grace in Chriſt; and

be

be Inſtruments, by diſpenſing the Means of Grace, for the Converſion of Souls, and for advancing them by Faith in the Lord Jeſus, to the participation of eternal Life and Happineſs, is clear from the Words of the Apoſtle *Paul*, who ſpeaking to the *Epheſians* of his Miniſtery, in the Myſtery of the Goſpel, ſays, *whereof I was made a Miniſter, ----- that I ſhould Preach among the Gentiles, the unſearchable Riches of Chriſt.* And to the *Corinthians*, ſhewing forth the end of his Miniſtery, ſays, *God who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jeſus Chriſt.* And, in his Speech before King *Agrippa*, he declares, That the End for which Jeſus Chriſt had appeared unto him, to make

Eph. 3. 7, 8.

2 Cor. 4. 6.

make him a Miniſter of the Gentiles, was, *To open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan to God, that they might receive Forgiveneſs of Sins, and Inheritance among them which are ſanctified by Faith that is in him.* Nay, that this is the great deſign of God in the Miniſtery of the Goſpel, who is ſo ignorant as not to know? And therefore, he will have the ſame to be the deſign of all who undertake the Miniſtery thereof: For, if he will have this to be the principal End of all our Actions, ſaying, *Whether ye eat, or drink, or whatſoever ye do, do all to the Glory of God.* Much more will he have it to be the principal End in that work, wherein his Glory, and the Salvation of Souls are more immediately concerned. So that, if thou be Call'd

Acts 26. 18.

1 Cor. 10. 31.

Call'd of God, thine Eye will be upon this, as the principal End and Scope that thou aimeſt at. But he who deſigns not this, but intends his own Preferment, or Profit, to which he reſolves to make the Miniſtery ſubſervient, as a Mean to raiſe him from the Dunghill; or, it it may be, as a reſcue from Poverty, or from the contempt of a broken Fortune, I'm ſure, is not Called of God. And it is no wonder to ſee ſuch a one fall into the Snare of *Simony*, ſince baſe Deſigns find hardly Abettors, but ſuch as are procured by Bribes. But, what he will Anſwer, when the Lord ſhall put home to him both theſe Queſtions together, *Amice, quomodo huc intraſti? Friend, how cameſt thou in hither?* And again, *Amice, quorſum huc intraſti? Friend, for what End cameſt thou in hither?* I know not.

Secondly,

Secondly, Conſider whether thou be ſenſible of the weight of ſuch a Charge. Whom God calls to the Work of the Miniſtery, he works in their Hearts a deep ſenſe of the weight and burthen thereof; and to this effect, he ſhews them what Labour, and Trouble, and Pains they muſt be at; what Tentations, and Tribulations, and Affronts, they will meet with; and how they will have many Enemies, and muſt grapple with much Oppoſition and Contradiction; and what a weighty Charge, the Charge of Souls is; what account they muſt give thereof to him; and how the Blood thereof will be required at their Hands, if through their default they periſh. Of theſe things our Saviour warn'd his Apoſtles, when he ſent them forth upon the Work of the Miniſtery: And this the Lord Matth. 10. 16, 17, &c.

Ezek. 33. E. warned *Ezekiel* of, when he ſet him to be a Watchman unto the Houſe of *Iſrael*. Nay, and in hundreds of Texts, the Lord in the Scripture ſets this before their Eyes, whom he Calls, and ſends forth; thereby to engrave upon their Hearts the ſenſe of the Charge whereof they are to undertake the Burthen, that ſo they may count the coſt before they begin the Work: And therefore, when the Lord told *Ananias* that had he called *Saul*, as a choſen Veſſel, to bear his Name before the Acts 9. 17. Gentiles, he ſaid withal, *I will ſhew him how great things he muſt ſuffer for my Name's ſake.* So that, if thou be Called of God, thou wilt have a deep ſenſe of the weight and burthen of the Miniſtery, upon thy Spirit; and wilt look upon it, as a Work that requires much Watching, and Faſting, and Prayer.

Prayer. And ſure, whoſoever is touched with this ſenſe, and ſeriouſly conſidereth what a weighty Charge it is, will never make uſe of the Silver-keys of *Simon Magus*, to open a Paſſage for himſelf thereto; nay, ſave upon the account of the Obligation of a Call from God, he would not ſtoop to to take it up. It is only a deluſory Fancy of carnal Minds, that, looking upon it as an Office deſtin'd for Eaſe, and Pleaſure, and Profit, makes Men run to purchaſe it with Money.

Thirdly, Conſider whether thou be ſenſible of thine own Inſufficiency, and diſproportion of thy Abilities for the Work: For, whom God calls, he imprints upon their Hearts the humble ſenſe thereof; that they may go forth, not in confidence

of their own Strength, but of the Strength of him who calleth them. So as the conſideration thereof made the Apoſtle *Paul* cry out, *Who is ſufficient for theſe things?* And again, *Not that we are ſufficient of our ſelves to think any thing, as of our ſelves: but our ſufficiency is of God; who alſo hath made us able Miniſters of the New Teſtament.* The deep ſenſe of which Inſufficiency, hath made many able Men of humble Minds, either to decline, or with a great reluctancy to embark upon an Employment to which they perceived their Strength ſo unequal. Thus *Moſes*, when God was ſending him upon his Meſſage, ſaid, *Lord, who am I?* and, *O my Lord, I am not eloquent.* And thus *Jeremiah* cry'd out, *Ah Lord God, behold I cannot ſpeak, for I am a Child.* And this made many in the Primitive

2 Cor. 2. 16.

2 Cor. 3. 5, 6.

Exod. 3. 11. and 4. 10.

Jer. 1. 6.

Primitive Church deaf to all Entreaties and Arguments, till they were forced thereupon by Violence; which exceſſive Averſion, though I dare not altogether commend, yet it gives me ground to ſay, that if thou be Called of God, thou wilt have in thine Heart ſuch an humble ſenſe of thine own Inſufficiency and Weakneſs for the Work, as will put thee, if not in fear to undertake, at leaſt oft to thy knees to beg Strength from above. So that there is juſt ground to doubt their Call, where this is wanting; as may be perceived in ſome, who, aſſoon as they have commenced *Maſters of Arts*, before they have well ſtudied the common Principles of the Doctrine of Divinity, (much leſs the true practice of Chriſtianity, in the mortification of their Youthful Affections;) begin immediately

to court Churches with ſuch confidence, as if the ſuperficial Knowledge of ſome few ſpeculative Points of Theology, and the reading over of ſome Pamphlets, had rendred them ſufficiently qualified for the Miniſterial Office, never conſidering the great Endowments of Learning, Prudence, Holineſs, and Gravity, that are required for the diſcharge of the Duties thereof, and for making them ſhine as Enſamples to the Flock. And hence it comes to paſs, that with a prepoſterous ſpeed they run, to have themſelves poſſeſs'd of ſome Charge; and if any thing intervene, to foreſtall their Deſires, or to hinder the ſucceſs of their Endeavours, then all imaginable Arts ſhall be made uſe of, which the Spirit of *Simony* can deviſe, to render their Purpoſe effectual.

Fourthly,

Fourthly, Conſider by what Inſtinct thou art moved, to deſign thy ſelf for this Holy Office. Whom God calls, he ſtirs them up by the ſecret Inſtinct of his Bleſſed Spirit, whereby he works in them ſuch Divine Motions of fervent Charity, and Zeal for his Glory, and the Salvation of Souls, as they are driven thereby to caſt themſelves upon greateſt Hardſhips, and to reſolve to ſacrifice their own Eaſe, Quiet, and carnal Intereſts, in a Calling wherein they may ſerve God to theſe Ends. As the Apoſtle *Paul* was, when he went bound in the Spirit unto *Jeruſalem*, where, he knew Bonds and Afflictions were abiding him; the Motions of Charity and Zeal ſo drove him, that he ſaid, *None of theſe things move me, neither count I my Life dear unto my ſelf, ſo that I might* Acts 20. 24.

finish my Course with Joy, and the Ministery which I have received of the Lord Jesus, to testifie the Gospel of the grace of
Acts 21. 13. *God.* And again, *I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.* And as he was moved by the like Instinct, to lay himself out for the Salvation of the *Corinthians*, to whom being about to come, he
2 Cor. 12. 15. said, *I will very gladly spend and be spent for you; though the more aboundantly I love you, the less I be loved.* And so, if thou be Called of God, by such Motions of Charity and Zeal, kindled by the Spirit of God in thy Heart, will it be that thou art carried to a desire for the Ministery of the Gospel. But, when the carnal Motions of Ambition, or Covetousness, work a panting after this Office; as these Motions

ons are not from the Inſtinct of the Spirit of God, but of the Spirit of the World; ſo neither hath he a Call from God, who is driven thereby. And it is no wonder to ſee ſuch a one ſeek to make a Paſſage for his own Entrance, by the counſel of that ſame Spirit which was the principal Mover in his Deſign, and hath the chief hand in Simoniacal Bargains.

And now Finally, I would adviſe thee, That after thou haſt examined thine own Heart, though thou even find in thy ſelf a concurrence of theſe things, in ſuch a conſiderable meaſure as may beget in thee a confidence, that God approves of thy purpoſe, and calls thee to ſerve him in the Miniſtery of his Church, yet thou wouldſt not make too much

haſte, nor run to thruſt thy ſelf thereinto, before God open a fair Door of Entrance for thee. I cannot but look upon it as an Errour, and an act of too prepoſterous ſpeed, for any to intrude where the Door is but half open; or to ſecure himſelf with an Anti-date of a Succeſſion to the Charge of a Living Incumbent: Of which, beſides that, through the uncertainty of his own Life, he is uncertain of his future Enjoyment; he alſo throws himſelf upon the tentation of that hainous Sin, which with little ſenſe, is too commonly lodged in the unnatural Breaſts of young rich Heirs, amongſt whom we find it too often verified:

Filius ante diem Patrios inquirit in Annos.

That the Son lives with murthering Deſires, in a continual long-

longing for his Old Father's Death, whereby he may come to be poſſeſs'd of his Fortune. And whoſoever runs upon ſuch-like Danger, is too little privy to the corruption of his own Heart; which ſhould be a principal part of his Study, both to underſtand, and to watch againſt, who deſires to enter upon the Holy Miniſtery: And which, whoſoever ſtudies well, will wait, till God by making a clear and pure Paſſage for him, evidence that he hath Called him thereto, and that he hath not run before God ſent him.

Yet would I not have any Man ſuppoſe, that I intend, that he who hath been ſincerely deſigning himſelf for the Service of God in the Miniſtery, and finds a proper Occaſion, ſhould forbear to do any thing, or follow the lawful

Means

Means for attaining thereto. For, though the deep ſenſe of the weightineſs of the Work, and of a Man's own Inſufficiency, ſhould make him fear, and beware to thruſt himſelf upon it; yet it bewrays too little of charitable Zeal to God's Service, and the good of Souls, when he ſees an open Door to lye like a Block without any Motion, or ſtand idly gazing, till Men come and hale him violently to the Work. Nor ſee I how he can avoid the blame of a ſlothful Servant, who uſeth no lawful Endeavours to put his Talent to exchange, when a convenient Seaſon calls for it. Nay, it gives too much occaſion for ſuſpicion of Hypocriſie, and affected Nicety in any, who after he hath for a conſiderable ſpace, been fitting himſelf for the Miniſtery, ſhould pretend

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an Averſion thereto, till it were forced upon him againſt his Will. The Apoſtle *Peter* hath exhorted otherwiſe, bidding take the overſight of the Flock, *not by conſtraint*, (μὴ ἀναγκαστῶς, not by being forced, or compelled thereto,) *but willingly*. And if it was ſpoken to the commendation of *Amaziah* the Son of *Zichri*, a Captain in the Wars of *Judah*, that he *willingly offered himſelf unto the Lord*: It can be no Reproach for him, who finds his Lips touched with a Live-coal from the Altar, when he hears the Lord, by opening a Door, ſaying, *Who will go for us?* willingly to offer himſelf in this Spiritual War, and to go to thoſe who ſtand in the Lord's ſtead, and ſay with the Prophet, *Here am I, ſend me*. For whatſoever Diſcouragement the ſenſe of his own Inſufficiency may

1 Pet. 5. 2.

2 Chron. 17. 16.

Iſa. 6. 8.

may breed in him, yet the Sincerity of his Intentions, and the Evidences of a Call from God, may give him confidence to rely upon his Grace, as ſufficient for him, whoſe Strength is made perfect in Weakneſs.

CHAP. VII.

A Word of Warning to Patrons.

IT is much to be regretted, that the Patrons of Churches ſhould be generally ſo obnoxious to that odious Reproach of the Sin of *Simony*, wherein it is the Lot of the Innocent to ſuffer with the Guilty. But that which hath given occaſion thereto, is, That the moſt of Patrons have never ſeriouſly conſidered the nature or end of their Power; and ſome have never look'd upon it as a Matter

ter wherein their Conſcience is much concerned, but rather as an occaſion, whereby they may either gratifie others, or ſerve their own Intereſts: Whereby it comes to paſs, that Preſentations are oft times diſpoſed of by them, without due conſideration of the Qualities of the Perſons, or Weight of the Charge; but that he ſpeeds better at their Hands, whoſe importunity by Favour, or Bribes, commends him unto them, than he who for his Worth, might juſtly be Preferr'd. Now, I am ſuch a Friend both to the Conſcience and Honour of all herein concerned, that I wiſh from my heart, I could give ſuch an effectual Warning, as might make them all ſtudy to preſerve their Souls free from the Guilt, and their Honour from the Stain of ſuch an odious Crime.

I am not to debate with you who

who have this Power, how you have come by it, or by what Title or Right you hold it. But ſeeing you are in Poſſeſſion thereof, I would warn you to look upon it as a Matter of great Truſt, for which you muſt be accountable to the great God of Heaven and Earth: For, thereby the Vineyard of God comes under your Charge, to look out for faithful Labourers to put into it; thereby you are entruſted with the Souls of People, to look out for faithful Paſtors to commit them to. And if, for the leaſt Talent that Men receive, the Lord hath told, That he will reckon with them how they have employ'd it; and that, for whatſoever Truſt is committed unto any Man, the upſhot at laſt muſt be, *Give account of thy Stewardſhip*: How much more will he call for a Reckoning at your hands, who have ſo great a Talent,

Matth. 25. 19.

Luke 16. 2.

a Talent, and to whom is committed ſuch an high Truſt, as that wherein the welfare of his Vineyard, and the Salvation of the Souls of his People is ſo much concerned! If then, when the Vineyard is grown over with Thorns, and Nettles have covered the face thereof, through your placing of ſlothful or careleſs Labourers therein, the Ground thereof complain, and the Barren-trees cry out, when their Lord comes to call for Fruits, what will you Anſwer unto him? And, if the Souls of People periſh, through your placing ignorant and unfaithful Paſtors over them, when the cry of their Blood aſcends to Heaven againſt you, what Vengeance may ye expect ſhall it draw down upon your Heads?

Therefore I would warn you, as ye would wiſh to avoid the Vengeance of the Almighty, and

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be free from the Blood of Souls, to beware of making uſe of, or rather of abuſing your Power in a Simonical way. I have ſhewed before, how hainous a Crime *Simony* is; and I tell you truly, it will prove a curſed Merchandiſe unto you, to ſell away a Spiritual Charge for humane Favour, or Bribes, or Money, or any matter of worldly Intereſt. Conſider, alas! What do you ſell? Even the Gift of God which he hath put into your hands, not to purchaſe worldly Benefit to your ſelves, but Glory to him: And how will he take it at your hands, if you thus abuſe your Truſt, and ſerve your ſelves of him? Nay, again conſider, What do you ſell? Even the Souls of God's People, which you betray, into whoſe hands you care not, ſo you get your Price. And what better are you than *Judas?* He ſold

ſold the innocent Blood of Jeſus Chriſt, and you ſell the Blood of theſe Souls for which it was ſhed; he ſold a Saviour, to gratifie the Rulers; and you ſell Souls, to gratifie, it may be, ſome Friend, or great Perſon; he ſold a Saviour for Thirty pieces of Silver, and you ſell hundreds of Souls for, it may be, a little greater Sum. But whatſoever the Price be, alas, how unhappy Merchants are you! And, what a poor Purchaſe make you! If you do it to gratifie Man, your Gain can in no wiſe countervail your Damage, whilſt you loſe the Favour of the Creator, to conciliate the Favour of the Creature, who, 'tis like, at laſt will requite you as the Elders of the *Jews* did *Judas*; and when your Conſcience, diſtracted with the Horrour of your Guilt, makes you cry out, *We have ſinned in betraying innocent.* Matth. 27. 4.

innocent Blood, will tell you, *What is that to us? ſee you to that.* Or, if by your Bargain, you have perhaps gain'd ſome Matth. 16. 26. Money, yet, *What is a Man profited, if he ſhall gain the whole World, and loſe his own Soul?* And ſhall not the Lord ſmite his Hands at this diſhoneſt Gain? Shall not this price of Soul-Blood bring in a Curſe with it? Shall it not make the Houſe where it comes, an *Aceldama?* And ſhall not the Curſe of God hover over that Tent where this accurſed thing is hid, as it did over *Achan*'s, with his Sacrilegious Treaſure? Oh, let the Bleſſing of God be upon your Houſes; and let never ſuch a curſed Wedge come within them. Wherefore I beſeech you, if ever any Man ſhall henceforth come to tempt you to ſuch a Simoniacal Bargain, by the offer of Money, or any Bribe, let your

your Indignation evidence your abhorrency of ſuch a Sin, and your deteſtation of ſuch a Perſon; and ſay to him as *Simon Peter* ſaid to *Simon Magus*, *Thy Money periſh with thee.* And I'm ſure, the Reward of ſuch honeſt Zeal ſhall meet you in Heaven.

Moreover, I warn you, as you would wiſh to avoid the Guilt of the Blood of Souls, to conſider well whom you Preſent to have Charge over them. Do not imagine to waſh your hands from this Guilt, by that frivolous Excuſe wherewith ſome flatter their own Conſciences, whilſt they would ſhift off the whole Burthen from themſelves, upon the Biſhops and Governours of the Church, ſaying, They are the only competent Judges of the Qualifications of the Perſons, whilſt the Patrons are no more concerned but to

Preſent

Preſent them. But pray, Is not the Inveſting of a Perſon with a Charge over Souls, the Work of the Lord? Do not you give him a Title to the Charge? And, if you do it without probable grounds of his Ability for the Work, you do all your part to entruſt Souls to an inſufficient Perſon; and is not this to do the Work of the Lord *negligently*, or *deceitfully*? (call it as you will.) And what the certification thereof is, you know. Jer. 48. 10. But again, Suppoſe the Perſon unfit whom you Preſent, and that you either know ſo much, or were indifferent whether he were ſo or not; and ſuppoſe the Biſhop to whom you tranſmit him, either careleſs, or corrupt, and apt to comply with your Motions, or eaſie to be ſwayed by Solicitations, to Ordain and Collate him to the Charge; tell me freely, whether

ther you think you were not in the wrong to thoſe Souls over whom you Preſent ſuch a Perſon, in committing them to ſuch a Steward as would ſtarve them? Or, whether you think the Biſhop's Sin could excuſe yours? Sure I am, you cannot imagine ſo: For, if you will have none of the Guilt, why will you needs have an hand in the Work? Or tell me, What is the End for which you have this Power? Is it not, that you may improve the ſame for God's Glory, and the good of Souls? For which, if you have any tenderneſs or zeal, you will judge your Conſcience more concerned, than to be ſo indifferent in your Choice. Nay, would God there were not ſome, who, having once Preſented a Perſon, how Inſufficient ſoever, do look upon it as a Reflexion upon themſelves to have him rejected; and there-

therefore, making all conſiderations of Conſcience ſtoop to the fancy of their Reputation, which they think engaged to eſpouſe and promote by all means imaginable, the deſign of their Preſentation, and account it their Honour, in ſpight of Oppoſition, to ſet up their own inſignificant Creature in a Charge over Souls. But how ſuch Men will anſwer for a Talent thus imploy'd, the Day of their Reckoning will tell.

Wherefore, I ſay, I would warn you to conſider well whom you Preſent to the Charge of Souls; and whenſoever any occaſion thereof falls into your hands, I would adviſe you, firſt to have your recourſe to God, and falling down before the Throne of Grace, pray him who is the Lord of the Vineyard, to direct you aright for chooſing a faithful Labourer to put in the

the vacant place thereof; and as the effect of ſuch Devotion performed in Sincerity, you may confidently expect Divine Counſel and Concurrence.

And next, it is requiſite you make uſe of ſuch means, as whereby you may have ſufficient Information, and beſt Advice for fixing upon a Perſon moſt ſuitable for the Charge. Fame may do ſomewhat herein; your own Acquaintance, and Knowledge of the Gifts and Qualifications of Men, may do much; but if you ſcruple, or dare not, or cannot rely upon your own Judgment, then have recourſe to the Counſel and Advice of others. No doubt, you will not want abundance who will be ready to obtrude their Advice and Recommendations, and perhaps vex you with their Importunities; but in a Matter of ſuch weight, I

wiſh you to be cautious whoſe Advice you make uſe of.

Thoſe who ſerve you, may haply be ready to take the firſt Advantage to be Interpoſers in this Affair, and ſpecially ſuch who have a Preference in your Favour above their Fellows, will be very confident in their Recommendations, as preſuming they have the ſway of your Ears. But, be wary in taking the Advice of Servants herein, who, for the moſt part, are mercenary, and ready to make ſecret Simoniacal Bargains for a Preſentation, and then move you to give what they have ſold, whilſt without your privity they gather up the Price.

Beware alſo, to conſult herein any covetous Perſons: For their Eyes are commonly more towards Earth, than towards Heaven; and are wiſer for this World,

World, than for the World to come; and you ſhall be ſure to find their Counſel tend more for your Gain, than for the good of your Soul. And 'tis much, if there be not at the bottom ſome deſign for their own Advantage.

Beware likwiſe, to adviſe with thoſe who are of profane and diſſolute Lives; theſe will prove no good Counſellors, for choice of one to the Holy Calling: Such a one will be preferable in their Eyes, whoſe Converſation differs leaſt from their own; and from whom, they expect leaſt Severity againſt their Vices.

Likewiſe, beware herein to conſult proud Perſons: They will never recommend to you for a Paſtor, but ſuch a one whom they preſume, they may eaſily tread upon; or who they expect will yield his Miniſtery

to truckle to their ſupercilious Humours.

Nay, in a word, I would wiſh you to beware of taking herein, the Advice of any in whom the World, or carnal Affections, or Intereſts, or ungodly Luſts, have a viſible Dominion. But herein, call for the Counſel of ſuch, whoſe known Sincerity, Piety and Prudence, do commend them as Men fit to be conſulted in Affairs that concern the Conſcience, whether they be Churchmen, or others. (Specially, if there be any ſuch within that Congregation whereof he to be Preſented is to have the Charge.) For, from ſuch, you may expect the ſoundeſt and moſt religious Advice. And by following this Method both with God and Man, I am ſure you ſhall diſcharge your ſelves ſo, as may probably moſt conduce

duce for the Advantage of the People's Souls, and certainly moſt for the Exoneration of your own Conſcience.

CHAP. VIII.

An humble Advice to Biſhops and Governours of the Church.

I May perchance, incur the Cenſure of Preſumption, for obtruding my Advice upon the Fathers and Governours of the Church; but, it may be, I have had occaſion to ſee more of the Danger of that Malady which I am to repreſent unto them, and to hear more of the Reproach they ſuffer upon that account, than is obvious to their

Notice; and therefore, if zeal excite me to offer what in my humble Opinion is convenient for their curing the one, and wiping off the other, I truſt I ſhall thereby incur no imputation of Arrogancy at their Hands; at leaſt, they will look upon it but as a defect of good Manners.

Right Reverend Fathers, The very Title of your Office, proclaims the Church to be under your *overſight*; and if you ſhould not take care to ſtop the Conduits of Corruption whereby ſhe may be infected, it were an *overſight* in the worſt ſence. And there is no corruption whereof the Conduit hath more need to be ſtrictly block'd up, than that of *Simony*; which, if ſuffered to ſpread, produceth moſt deplorable Effects, in drawing

ing upon the Church the reproach of her Enemies, the contempt of her Children, and many inward Diſeaſes, to the hazard of many Souls. Ah! How hath the climbing up of ſome, by pecuniary Paſſages into the Church, opened the mouths of Adverſaries, to reproach us as Thieves and Robbers, who enter not in by the Door, nor have any Call from God; and as Hirelings, who ſerve for bought Benefices? Ah! What a Scandal doth it breed to many Chriſtians? And, how doth it render the Holy Calling contemptible generally amongſt the Vulgar, and even amongſt thoſe who otherwiſe have thoughts of Veneration for it, when they ſee it proſtitute to Merchandiſe, and made a Matter of buying and ſelling? I am ſure, amongſt all the Cauſes of the contempt

of the Clergy, there is nothing that expoſeth them more to contempt, than this, to ſee them turn ſo ignominious Pedlers, as to make Merchandiſe of Spiritual Commodities. And what evil Conſequences may their Miniſtery produce, who enter upon it by ſuch means, may be eaſily conjectured, if it be conſidered, that it holds no leſs true in the Church than in the Common-wealth, that *Imperium qui malis artibus acquiſivit, vix unquam bonis artibus exercuit:* "He that comes to "Power by evil means, ſcarce "doth he ever exerciſe the ſame "Honeſtly; but makes as ſmall "Conſcience in his Adminiſtra-"tion, as he made in his Ac-"quiſition. So that the Souls of People are in no ſmall danger of being obnoxious to all theſe Evils which may befall them, by the corrupt Miniſtery of

of thoſe whoſe Diſpoſition leads them, when they are in, to ſerve the ſame Maſter by whoſe help they entred. Now you, *Dear Fathers*, are they, to whoſe care it belongs to remedy theſe Evils: It is your Paſtoral Rod that muſt drive *Simon Magus* to the Doors, and ſhut them againſt him; that ſo the Church may enjoy a pure Miniſtery, the Flock may be delivered from Danger, the Paſtors from Reproach and Contempt, and you your ſelves from thoſe Scandals which the Adverſaries of your Government are ready to caſt upon you, as Connivers at all Corruption. And, what to this effect is requiſite to be done, in confidence of your charitable Indulgence, I humbly give my Opinion and Thoughts.

Firſt, Much deliberation and circumſpection is requiſite, in the granting of Licenſe to Young Men to ſtep out to Preach the Goſpel. For, ſince the Apoſtle hath given warning, *to lay hands ſuddenly on no Man*; this being the firſt ſtep in order to Impoſition of Hands, and an Act which puts them in ſome capacity for Ordination, is not to be done ſuddenly either: For, we find by experience, that aſſoon as Youths are Licenſed to ſtep up in a Pulpit, it is, for the moſt part, their next work, immediately to lay themſelves out for a Charge in the Miniſtery: And, if they be either of covetous, or ambitious Inclinations, they cannot have patience to wait upon the occaſion of a fair Call, but being ſpurr'd forward by the hot Deſires either of Lucre, or Preferment; if they find out a covetous

1 Tim. 5. 22.

covetous Patron, they preſently join with him in a Simoniacal Bargain. And there being ſuch a multitude of theſe Young Preachers, they ſo throng one another, that commonly the more modeſt, and more worthy, are thruſt beſide the Door, by thoſe, who, reſolving to make up what is wanting in their Worth, by the diligence of their Endeavours, do more actively beſtir themſelves, and ſet their Friends awork, by all imaginable means of Money and Bribery, to attain their end. For preventing whereof, it may with good reaſon be ſuppoſed, that Licenſe for Preaching ſhould be granted to none, but upon ſerious and mature deliberation, and after a circumſpect and diligent Search and Enquiry into their Qualifications, not only of Literature, but of their Inclinations and Diſpoſitions,

ſitions, of their Humility, Sobriety, Prudence, and Piety in their Converſation. And then, there would be no ſuch multitude, nor ſuch juſtling for Places.

Secondly, Another Mean for the remedying of this Evil, is, to revive ſomewhat of the ancient Diſcipline of the Church againſt it, and to inflict upon thoſe whom you ſhall find guilty of this Sin of *Simony*, either *in conatu*, *aut effectu*, in Endeavour, or in Deed, Cenſures proportionable to their Guilt. This Rod of Eccleſiaſtical Cenſure, is that Scourge which your Lord and Maſter hath put into your hands, whoſe Example ſhould ſtir up your Zeal, therewith to drive the Buyers and Sellers out of the Temple. Your Severity againſt the Guilty, will not only prove

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an awful curb to reſtrain others from venturing upon that Sin; but will alſo create an abhorrency of it, in thoſe who before harboured lighter Sentiments thereof; and will proclaim your own Innocency, and holy Fervour, for purging of the Church, to the Silencing of thoſe who reproach you. But, if you prove luke-warm in this Affair, then conſider what *Gregory* the Great ſays, (as I have told before,) *Participem ſe reddit alienæ Simoniæ, quiſquis contra Simoniacam Hæreſin, pro officii ſui loco, vehementer non exarſerit*: "He rendreth himſelf partaker of another "Man's *Simony*, whoſoever, according to his Place and Calling, is not vehemently zealous againſt it. Or, if you do not inflict a Cenſure proportionable to the Crime, you not only thereby draw upon your ſelves

Apud Gratian. Cauſ. 1 Qu. 1. Can. Quiſquis per pecuniam.

ſelves a ſuſpicion, that you have not a juſt ſenſe of the hainouſneſs thereof, but you alſo encourage others to adventure upon it with the greater confidence: For, *ubi leves pœnæ, ibi gravia ſcelera*; great Vices ſpread the more when they are lightly puniſhed. I ſhall not ſay, how the Church of old would have cenſured thoſe whom they had found, though but by their Endeavours, guilty of this Sin, in declaring them altogether incapable of the Prieſthood; but I'm ſure, for ſuch Tranſgreſſours, there ſhould be appointed ſome conſiderable time of Penance, for their own Humiliation, and for Terrour to others, e'er ever again they be rendred capable of that Sacred Office.

Thirdly, When any Man addreſſeth himſelf to you clothed with

with a Preſentation, it were fit you ſhould ſeek to be informed, by what means he came by it; and if you find any probable ground for ſuſpicion of *Simony*, that you ſuſpend your procedure till it be cleared: And ſo much the rather, if he be a Perſon betwixt whoſe Parts and the Charge to which he is Preſented, there is a great Diſproportion: For, that may give juſt ground of jealouſie, that all is not ſound. For, though it be the Patron's Right to give him a Title, yet it is yours to look to the Purity of his Entry, and to be judges of his fitneſs for the Charge; wherein, if you find not ſatisfaction, you ſhould be lother to lay your Hands upon his Head, than to lay them upon Thorns.

I know, that in ſuch Caſes, you may readily have in your

proſpect many Inconveniencies, and dangerous Conſequences, which this may draw upon you, flowing from the diſpleaſure of Patrons, or of ſuch great Perſons as may be intereſſed; at whoſe Hands you may fear much trouble which they may breed you, together with the loſs of their Favour, and the worſt Effects which their paſſionate Reſentments can threaten. But, may I not beſeech you to turn away your Eyes from what may follow upon your Doing, and to fix them upon what is your Duty to do? For, he who reckoneth the Sequels before his Duty, will make his Conſcience truckle to his Fears. And as *Cyprian* ſays, *Actum eſt de Epiſcopatus vigore, & de Eccleſiæ gubernandæ ſublimi ac Divina poteſtate, ---- ſi ad hoc ventum eſt, ut perditorum minas, atque*

Epiſt. 55. Ad Cornel.

que inſidias pertimiſcamus : "There's an end of Epiſcopal Authority, and the "Sublime and Divine Power "of Governing the Church, "if it be come to this paſs, "that we fear the Threats "of evil Men, and the Snares "they may lay for us. But, I hope, the fears of theſe things from Men, will neither move you, to ſhrink from your Duty, nor to comply with them in Sin; ſince you know, that your Lord and Maſter hath ſo often warned you, *not to fear Men*; and, that you will find much more comfort and quiet in your Conſcience, when to pleaſe God, you diſpleaſe Man; than, when by gratifying of Man, you diſpleaſe God. And, there is nothing will diſcourage Simoniacal Deſigns more, than when Men ſee you careful

Jer. 1. 8. Ezek. 2. 6. Matth. 10. 28, &c.

ful to countermine them, and boldly to oppoſe them.

Fourthly, It were moſt neceſſary, that you ſhould revive ſomewhat of the ancient Diſcipline, againſt Simoniacal Patrons. You know, the ancient Canons did ſmite with *Anathema*, Lay-Perſons, who tranſacted in ſuch execrable Bargains. And truly, there is nothing could give *Simony* a more mortal Wound, than to bring under your Cenſures the *Sellers*, as well as the *Buyers* of Spiritual Offices, and to exerciſe the Spiritual Weapons of the Church equally againſt both.

But Finally, I ſhould wiſh, That your zeal, and care to ſtrengthen your own Hands, for the purging of this Sin out of the Church, would move you

you by an unanimous and joint Addreſs to our Sovereign, to Petition his Majeſty, to give Strength to your Endeavours by his Authority, in making ſuch Laws, as might not only oblige Patrons, as well as the Perſons preſented, to purge themſelves of *Simony* before their Preſentations be accepted; but as might alſo make them lyable to ſuch civil Sanctions (if found guilty,) as have ſometimes been impoſed by the Laws of other Religious and Pious Princes. And I am confident, ſuch an Addreſs would not only be acceptable, But would have a good effect.

But now I ſhall ſay no more; and if any will condemn me for having ſaid too much, I hope he will juſtifie me, for whom I can never ſay enough; and

and who knows, that all I have ſaid, hath been from a ſincere Heart, and zealous Deſign for the Purity of his Church, and Glory of his Bleſſed Name; whoſe Glory I deſire my be the end of all my Labours.

FINIS.

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